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RESOLUTION

ON THE/

REPORT OF THE SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, BURMA

FOR THE YEAR 1920-21.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A-36, dated the 4th August 1921.

READ—

Report of the Superintendent, Archaeological Survey, Burma, for the year 1920-21.

RESOLUTION.—The chief feature of the year's work in the Archaeological Department was the visit of the Superintendent to the Akyab District. On the occasion of the Lieutenant-Governor's visit to that district in the spring of 1919, the inhabitants of the town of Myohaung drew attention to the state of disrepair into which the locally celebrated Shithaung Pagoda had fallen, and they subsequently undertook to subscribe a sum of Rs. 3,000 to the cost of repairs and also to take steps to have trustees appointed for the care of the pagoda under the Ancient Monuments Act. This offer was accepted and Government agreed to contribute Rs. 5,000, and it was to arrange for the carrying out of the repairs, which are now in hand, that Mr. Duroselle visited Myohaung last December. Photographs of the Shithaung and other pagodas of Myohaung are attached to the Report. Mr. Duroselle's account, given in paragraphs 32 and 33 of the Report, of his visit to Myohaung and to Vesali which is eight miles to the north-west of Myohaung, and the interesting report at page 34 by Maung San Shwe Bu, Honorary Archaeological Officer, Arakan, indicate how rich a field for archaeological discovery and research the Arakan Division has to offer. The practical interest displayed by the local elders in this visit is gratifying. Prior to the conquest of Arakan in 1784, in the reign of King Bodawpaya, when Arakan was incorporated in the Kingdom of Burma, and, incidentally, the sacred brass image of Gautama (supposed by legend to have been left behind him as a souvenir by the Buddha when he visited Arakan in the reign of King Chanda Surya) was transferred to its present resting-place in the Arakan Pagoda at Mandalay, the Kingdom of Arakan had a separate history of its own, marked by many vicissitudes. At times it was invaded by the great kings of Pagan, who made and unmade Arakanese dynasties, and at one time it was tributary to Bengal. In the days of its greatest glory in the 15-16th century the kings of Arakan conquered Chittagong and retained it for over half a century; and it was in these days that Myohaung was founded and an era of great architectural activity inaugurated. Vesali flourished perhaps five hundred years earlier. Excavations at both places may one day bring to light inscriptions and other material which will help to clarify the somewhat obscure chronicles of the history of the various Arakanese dynasties.

2. At Pagan the chief work was done on the Tilaminlo and Sulamani Temples. At Mandalay repairs to the palace buildings absorbed most of the available funds. Certain structural alterations in the Palace, and a new lay-out of the Palace gardens, which were recommended by the Director-General of Archaeology in India in 1918, are at last being taken in hand. The conservation of seven monasteries at Mandalay built by the last two kings of Burma and other members of the Royal house, are now in the care of U Kyaw Yan, A.T.M., and U Su, *Barrister-at-Law*, who have taken much interest in the repair and upkeep of the buildings.

3. At Vesali a two-line inscription was discovered, which has not been deciphered, but is supposed to date back to the seventh or eighth century. With that possible exception, no important epigraphical discovery was made during the year, but the work of compiling a list of existing inscriptions makes satisfactory progress, and if Burma is rich in the number of its lithic inscriptions, it is also rich in the variety of the languages (no less than eight) employed in these inscriptions. In the old Môn language and the relationship between Pyu and Burmese, on which these inscriptions throw light, may be the key to important linguistic and ethnological problems, to which the congeries of races which inhabit South-Eastern Asia gives rise. A notable event of the year was the publication of Volume I, Part II, of the *Epigraphia Birmanica* containing the early Môn records of Burma with an introduction thereto by Mr. C. O. Blagden. It was probably Môn or Talaings who many centuries ago inhabited the coast-line between the Irrawaddy and the Salween, which Ptolemy called the Golden Chersonese, and which is known in Buddhist legend as the Suvāna Bhūmi or "golden land." This was probably the route through which Buddhism was introduced into Burma. Volume II of the *Epigraphia Birmanica* was also published during the year. This volume contains reproductions of the Talaing plaques on the Ananda Pagoda at Pagan, and of the explanatory legends in Talaing which are inscribed on them. These plaques, it is interesting to notice, were undoubtedly the work of Indian artists carried out under the supervision of Talaing monks, one of many indications of the profound influence exercised by Indian artists on Burmese art and architecture in the days of King Anawrata and his successors.

4. That the Talaings are not insensible of the important part they have played in the development of Burmese culture is indicated by the formation, recorded on page 6 of the Report, of a Village Association in the Amherst District which has for its object the revival of a study of Talaing literature and the collection of Talaing inscriptions. The whole Report bears testimony to the fact that slowly but surely material is accumulating, out of which shall one day be fashioned a history of Burma on a scale worthy of the theme. But first of all taste for historical research must be developed and encouraged by the Rangoon University. There could be no better opportunity for some pious benefactor, who has achieved wealth in Burma, to perpetuate his name, than by the endowment of a Professorship and of a Research Fellowship in Burmese history.

5. The Lieutenant-Governor's thanks are due to Mr. Duroiselle for the scholarly enthusiasm which he has continued to bring to the performance of his

duties. His Honour is glad that the recent re-organisation of the Archaeological Department has given Superintendents of Archaeological Survey a status somewhat more commensurate with the importance of their work and with the learning and scholarship which are needed for its performance than that formerly assigned to them. The Local Government has once again to pay tribute to the good work done by Maung San Shwe Bu as Honorary Archaeological Officer for Arakan. The Department is also to be congratulated on having found in Maung Mya, formerly Architectural Surveyor, an officer who has taken special pains to qualify himself for the post of Archaeological Assistant.

By order of the Lieutenant-Governor of Burma,

F. LEWISOHN,
Chief Secretary to the Govt. of Burma.

REPORT
OF THE
SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, BURMA

For the year ending 31st March 1921.

FIRST PART.

SECTION I.

(Office work, giving details of programme carried out and of programme proposed for the ensuing year.

The programme for the year under report consisted of the following items:—
Programme for the past year and action taken with regard to it.

(i) The continuation of the compilation of a Monograph on the terra-cotta plaques with *ġāta*ka scenes from the Petleik Pagoda, Pagan.

(ii) The compilation of a History of Architecture at Pagan in which will be included historical monographs on the principal temples.

(iii) The Architectural Survey of the Palace Buildings, Mandalay.

(iv) The compilation of an exhaustive list of inscriptions found in Burma, Part II, giving a list of names of persons, places, monuments, etc., found in the six volumes of inscriptions already published and in the *Hman-nan-yazawin*, with explanatory notes.

(v) The publication of some individual inscriptions, with plates, transliteration, translation and notes.

(vi) The compilation of a revised catalogue of the coins in the Phayre Provincial Museum, Rangoon.)

Item (i).—Good progress has been made in the writing of the letterpress of this item, which will be continued this year when it is hoped it may be sent to Press.

Item (ii).—More plans, sections and photographs of details of several monuments have been made (*vide* Appendix E). The letterpress of this Architectural Survey of Pagan can be undertaken only when all the plans and photographs are ready to hand for study and comparison, and as the staff at my disposal for this purpose is very small and cannot be employed on this work the whole year round (this year, owing to sickness, only one man could be employed on this work for a short period), it must be expected that several years will pass before it is finished.

Item (iii).—As already mentioned in my Report of last year, this item will be taken up when the "500 plaques illustrating the *ġāta*ka at the Petleik Pagoda" [Item (i)] has been sent to Press.

Item (iv).—The first part of the exhaustive list of inscriptions found in Burma is completed, the last proofs have been read and the volume is daily expected to issue. As for Part II, all the names of persons, places, etc., in the six volumes of published inscriptions and in the three volumes of the *Hman-nan-yazawin* have been collected; the notes to these words will now have to be written, with references. This will amount practically to a good size dictionary and will take time. It may perhaps be issued in parts.

Item (v).—Three more medieval Talking inscriptions have been deciphered, translated and annotated for publication in a subsequent number of the *Epigraphia Birmanica*.

Item (vi).—The "Compilation of a revised catalogue of the coins in the Phayre Museum, Rangoon," has been completed; the last proofs are being corrected and the volume will shortly be issued.

The following volumes are now ready :—
 (1) *Epigraphia Birmanica*, Volume I, Part II, "Môn inscriptions."
 Volume II, Part I, "Talaing plaques on the"

- (1) *Epigraphia Birmanica*, Volume I, Part II, "Talaing plaques on the
(2) *Epigraphia Birmanica*, Volume II, Part I, "87 plates illustrating

(3) *Epigraphia Birmanica*, Volume II, Part II, 57 plates illustrating the Talaing plaques on the Ananda." Part I.

- (4) "List of inscriptions found in Burma," Part I.
(4) "List of inscriptions found in Burma," Part I.
(4) "List of inscriptions found in Burma," Part I.

2. With the exception of item (vi) of last year's programme, the "Compilation of a revised catalogue of the coins in the Phayre Collection," the Government has

Programme for ensuing year.

sanctioned the continuation of the same programme of work for the year 1921-22, as follows:—

- (i) The continuation of the compilation of a monograph on the terracotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan.
- (ii) The compilation of a history of Architecture at Pagan in which will be included historical monographs on the principal temples.

(iii) The Architectural Survey of the Palace Buildings, Mandalay.

(iv) The compilation of an exhaustive list of inscriptions found in Burma, Part II, giving a list of names of persons, places, monuments, etc., found in the

Part II, giving a list of names of persons, places, monuments, etc., found in the six volumes of inscriptions already published and in the *Hman-nan-yazawin*, with explanatory notes.

(v) The publication of some individual inscriptions, with plates, transliteration, translation and notes.

3. It is my intention, during the cold season of 1921-22, to visit again—
(a) Arakan : Vesāli is one of the oldest sites in Burma, and from informa-

(a) Arakan; Vesāli is one of the oldest sites in Burma, and from information obtained on the spot from a good number of village headmen, there appears

tion obtained on the spot from a good number of village headmen, there appears to be, hidden in the jungle, a certain number of inscriptions which might throw some light on the early history of Arakan: excavations undertaken at certain

to be, hidden in the jungle, a certain number of inscriptions which might throw some light on the early history of Arakan; excavations undertaken at certain sites may also bring to light objects of antiquarian interest and stone sculptures.

Some light on the early history of Mrohaung, Bodawmyi's predecessor, can be obtained from certain sites may also bring to light objects of antiquarian interest and stone sculptures. Mrohaung is a much younger capital, but a site of great architectural interest, and from information received locally, it is to be expected that here, also,

Mrohaung is a much younger capital, but a site of great architectural interest, and from information received locally, it is to be expected that here also a good number of inscriptions will be forthcoming.

(b) Prome; superficial digging among the *débris* on the terraces of the

(b) Prome; superficial digging among the *débris* on the terraces of the Bawbawgyi Pagoda has in former years led to the discovery of some of the oldest inscriptions and antiquarian objects as yet found: the three larger objects

Bawbawgy; Pagoda has in former years led to the discovery of some of the oldest inscriptions and antiquarian objects as yet found; the three lower terraces are still covered with *débris* and earth, and a careful search in them may yield some

(c) Sarjeikhe near Tharigat. The site is still a hill, the upper terraces are still covered with debris and earth, and a careful search in them may yield some more important finds.

(c) Samiekshe near Thazi; the villagers and the monks have invited me to go there and excavate, subsequent on the discoveries made there.

go there and excavate, subsequent on the discoveries made there some time ago and described in my Report for last year, paragraphs 41 and 42, pages 22 and 23.

Tours and Inspection of Buildings and Sites.

4. The following statement shows the time spent on each tour and the places visited by the Superintendent and the Honorary Archaeological Officer for Arakan :—

Date.	Object of journey.	Number of days.
1930.	<i>Superintendent, Archaeological Survey.</i>	
July 27th to 30th	... On duty in connection with the Burma University, Rangoon.	4
September 19th	... To inspect the site of the old city of Amarapura in order to consider if permission to dig for earth from the place might be given to the Burma Railways Company.	1

¹ For further and fuller details see A.

¹ For further and fuller details see Appendix F.

Date.	Object of journey.	Number of days.
1920.	<i>Superintendent, Archaeological Survey—concl.</i>	
October 2nd to 10th ...	To inspect the archaeological buildings at Pagan ...	9
October 25th ...	To inspect the inscribed slab at 5/2, Lashio Road, Mandalay, which the Public Works Department wished to remove from its original site.	1
October 27th to November 7th.	To inspect the archaeological buildings at Pagan ...	12
November 27th to 1st December.	To show round Monsieur Clemenceau, the late Président du Conseil des Ministres, and to inspect the archaeological buildings at Pagan.	5
December 4th to 31st ...	To inspect the archaeological buildings at Pegu, Hmawza, Twanté and Akyab (Mrohaung) and the historical sites at Vesali in the Akyab District.	28
1921.		
January 1st to 6th ...	<i>Continuation of the above</i> ...	6
January 22nd	To inspect the archaeological buildings at Mingun ...	1
February 3rd to 10th ...	To show round the Prince and Princess of Siam and to inspect the archaeological buildings at Pagan.	8
February 17th to 23rd ..	On duty in connection with the Burma University, Rangoon.	7
	Total ...	82
1920.	<i>Honorary Archaeological Officer for Arakan.</i>	
May 14th to 19th ...	To visit the Shitthaung temple and the site of old Vesali.	6
October 3rd to 8th ...	To inspect the historical sites and monuments in the Akyab District.	6
October 28th to 30th ...	To inspect the historical sites and monuments in the Akyab District.	3
November 6th to 10th ...	To visit Ruppón Daung ruins, stone effigies at Paithadu and Raza Pass and other historical sites.	5
December 10th to 22nd	To inspect the archaeological buildings and historical sites in Arakan in the company of the Superintendent, Archaeological Survey, Burma.	13
1921.		
January 24th to 29th ...	To visit the historical sites at Rathedaung, Ophauk and Tharethaung in Arakan.	6
	Total ..	59

5. (a) My visit to Amarapura on the 13th September 1920 was in connection with the application made by the Burma Railways to the Deputy Commissioner, Mandalay, for permission to dig for earth from the site of the old city of Amarapura. The area selected by the Railways was quite close to one side of the city wall and the trench proposed to be dug was likely to expose that part of the wall and endanger its foundation and general stability and was, therefore, objectionable. I, however, suggested that there could be no objection, if a clear space of 200 feet or more was left between the wall and the trench to be cut, as this would leave the wall intact and preserve it as an historical relic. The Railways agreeing to do so, I recommended that permission might be granted on condition that any find which might possibly be found in the course of excavation—an eventuality not very probable—would be forwarded to this office for examination.

(b) I visited Arakan in December 1920; it had not been visited by any officer of this Department since Forchhammer inspected some of its principal places during the eighties. I confined my tour to the two old capitals, Mrohaung and Vesalt; there is much of interest in these two places, the buildings of which are practically all of stone. At Mrohaung, two new inscriptions were found, and it is said there are many others on the hills near by; steps were taken to begin

the repairs to the Shitthaung Pagoda, a building unique of its kind in Burma. In Vesali, a capital dating from the 8th century of the Christian era, huge ruins of stone buildings were inspected, among which were found stone sculptures and remnants of stone columns with carved bases and capitals; a two-line inscription in old Devanagari was discovered at the foot of a hillock on the base of a stone pillar. This old and vast site, when systematically explored, will, no doubt, yield a good crop of sculptures and inscriptions.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

6. The conservation of ancient monuments has, hitherto, been mainly a Provincial charge, though it has been assisted from time to time from the annual archaeological grant of one lakh made by the Government of India. Under the new Reforms Scheme, archaeology becomes a Central or Imperial subject, and the cost of conservation in regard to all the ancient monuments in the charge of the Archaeological Department (namely the protected monuments) devolves upon the Central Government and must be budgetted for in the Archaeological Department. In order that the Government of India may know the requirements of provinces under this head, an estimate of the amounts which will be needed for conservation during each ensuing financial year has to be submitted to the Government of India not later than the 1st of November of the preceding year. The Government of India do not guarantee that the full amounts required will always be available, nor do they hold themselves responsible for adequately meeting the requirements of Local Governments whose estimates are submitted later than the prescribed date. This procedure was commenced in the year 1920-21, the year under report, with a view to distributing funds for archaeological works out of Imperial revenues with effect from the 1st of April 1921. The agency for carrying out work on the conservation of monuments has hitherto been the Public Works Department, and the Government of India, being anxious to continue this arrangement which is both convenient and economical, have requested that the Public Works Department in the provinces may, in consultation with the Archaeological Superintendents, prepare estimates well in advance of the submission of the requirements.

7. In connection with the submission of requirements to the Government of India referred to above, Sir John Marshall, Director-General of Archaeology, pointed out the necessity of revising those of the estimates which were framed originally under war or pre-war conditions. The cost of both materials and labour having increased to something like 50 per cent. or 60 per cent., the old estimates in many instances no longer adequate for the needs of the monuments.

Some of these old estimates have since been revised; and as it is proposed to make arrangements, if possible, for clearing off all the outstanding estimates within the next five years, I have also addressed the Executive Engineers through the Superintending Engineers concerned to do the same in respect of the remaining estimates. As it is also desirable that the work on the conservation of so long as the war lasted, I have requested the Executive Engineers to prepare the estimates of those works, the preparation of which has been held in abeyance under war conditions.

8. The introduction of the new Reforms Scheme involves no sudden change in practice from the existing state of things, except as regards the method of finance. Those excavation projects which have hitherto been carried out with Imperial funds or which would naturally be so financed will continue to form an Imperial charge and small museums attached to excavated sites will remain in the charge of the Archaeological Department.

Position of archaeology under the new Reforms Scheme.

9. In the last line of paragraph 8, page 7 of the last annual report of this Mandalay Palace Gardens Department, it is stated that the Government have practically approved the proposal for placing the Cantonment and Palace Gardens under one control, i.e. the control of the Palace Gardens Committee. But this approval was subject to the condition that the area of the garden outside the palace enclosure remained Cantonment land; and therefore the Committee met on the 10th June 1920 to consider whether it should accept the control of the garden outside the palace enclosure subject to the aforesaid condition, and if so when it should take it over and also whether it should take over the two brick buildings used as store sheds which happen to be within the area. The Committee arrived at the following decision:—

(i) That there is no objection to the arrangement under which the area in question will remain Cantonment land when it is placed under the control of the Palace Gardens Committee;

(ii) That the Committee is not willing to take over the area until the garden on the palace platform has been laid out and is therefore unable at present to state from what date it is prepared to take over the outer area; and

(iii) That the buildings referred to will be of no use in connection with the gardens and they may be allowed to remain.

A beginning has already been made with the actual lay-out of the Mandalay Palace Gardens within this official year. As its estimate is too costly to be undertaken in one year it is intended to be spread over three years (*vide* item No. 30 of the statement in paragraph 20).

10. Among the monuments at Pagan which have been borne on the list of buildings to be conserved at public expense, but repairs to which could not be undertaken up to now owing to lack of funds, the Dhanmayazaka is one of the most important and imposing. It was built in

A.D. 1196 by King Narapati III in honour of the five Buddhas—the images of which it contains—who are to illumine this present cycle with their supreme wisdom, and the fifth of whom, Arimetteyya, is still to appear. It contains some ink inscriptions on the interior walls and outside is decorated with glazed plaques illustrative of the 550 jataka stories. Its conservation should no longer be delayed, and I have, therefore, proposed it as an item of work for the year 1921-22, at a revised estimate of Rs. 12,000 (*vide* item No. 28 in paragraph 20), the pre-war estimate being Rs. 9,000.

11. The inscription shed at Sagaing is already full of lithic inscriptions; but not far away from it, lying on the ground, is a good number of other stones found subsequently to the building of the shed. These inscriptions, all of them unpublished and some of which are very important historical documents, are exposed not only to the weather—which in this dry climate cannot do them much harm—but, which is infinitely worse, to the tender mercies of goats and cows, who walk and lie upon them, and above all to those of little urchins, who appear to make this spot a privileged playground. The intention is to rear them along the walls of the shed as a temporary measure until an extension is built and to surround the whole with an effective wire-fencing to protect them from further harm. The new estimate for this urgent work, Rs. 650, has been included in the budget for next year, 1921-22.

12. (a) The elders of Taungbi Village, near Pagan, applied for permission to whitewash the Eindapitsaya Temple at Taungbi. This temple has been placed on the list of protected monuments, but not on the list of buildings to be conserved by Government. On inspection, it was found that the building was in need of many petty repairs, and permission to whitewash was granted on condition that these petty repairs should be carried out under the advice of the Superintendent and the supervision of the Public Works Department Overseer in charge. The repairs were effected very carefully at the expense of the elders and the monument whitewashed; the umbrella (*hti*) was regilt as well as those of eight small subsidiary pagodas surrounding it.

Proposal for the conservation of the Dhanmayazaka Temple at Pagan.

Proposed American wire-fencing round the inscription shed at Sagaing.

Private enterprise in conservation during the year.

conserved by Government.

(b) U Kowida, a monk residing near the Kyauku Cave temple, requested permission to gild the small stupa on the roof of the temple; it had already been partially gild and the monk desired to complete the work. After first personally inspecting the building, his request was granted. Skilful minor repairs, under the advice of this Department, had already been carried out by U Kowida.

(c) The elders of Mrohaung in Arakan were, and quite rightly, very anxious that repairs to the Shitthaung Pagoda should be undertaken. Towards this end, Rs. 5,000 had been promised by Government, on condition they contributed whatever other funds necessary for the purpose. They collected, in a comparatively very short time, Rs. 3,000 which they placed in the Sub-treasury of Mrohaung at the disposal of the Executive Engineer; more will be forthcoming, not only for repairs to this particular building, but for repairs to other also, under the supervision of the Superintendent. A pleasing feature of the proceedings is that, not only the people of Mrohaung, but Arakan as a whole, are contributing towards the repairs to these, in Burma, unique monuments; a touching testimony to the piety, patriotism and enlightenment of the people, of which the Arakanese may well be proud.

(d) On my visit to Mingun on the 22nd January 1921, to inspect the archaeological buildings there, I met U Yazeinda, the Maggin-gyaung *Sayadaw* who has been embellishing the pagodas and monasteries at Mingun. The monk requested permission to lay pipes for water-supply to the monasteries and gardens. The permission was granted on condition that the pipes would not be laid across the enclosure of any archaeological building there. The same monk asked permission also to raise the low stone wall which encloses the Tazaung and Bell at Mingun about two or three feet higher in order to prevent the ingress of cattle into them; he proposed to lay out a flower garden within the enclosure. Permission was granted to raise the said wall two feet and a half higher; but in connection with his proposal regarding the lay-out of a garden he was asked not to begin the work without further communication with and the advice of this department.

(e) In the Government Resolution on the report of this department for the year ending 31st March 1920, an appeal is made to other patriotic Burmans to follow the example of Maung San Shwe Bu, the Honorary Archaeological Officer for Arakan, and it is added that it is hoped the day is not far distant when every district will have its local Archaeological Association, devoted to the exploration and interpretation of local finds, on the same lines as such work is carried out by County Associations in other countries. Such an Association has been established at Kawhnat Village, Moulmein, since 1919. It has now over 100 members. Its main object is the preservation of Môn (Talaing) literature and the revival of its study, which, owing to devastating wars and Burmese influence had fallen to such a very low ebb as to warrant the view that in the not very remote future it might possibly fall into oblivion, in Burma at least; for in Siam, where thousands of Talaings sought refuge and established themselves permanently after the conquest of their country by Alaungpra in the eighteenth century, very successful and laudable efforts are being made in this direction. This Association, I am informed, has already collected a good number of estampages of stone inscriptions composed in Talaing; these inscriptions are already known to this department; but it is not improbable that the society may come across others not yet known to us. It has not yet, but is about to turn its attention to the collection of palm-leaf manuscripts; and as they have easy access to out-of-the-way monasteries and private collections, it is to be hoped their efforts in this direction will be fruitful and bring to light materials bearing on the history of the Môn people. It may also be mentioned that, in order to encourage the learning of Môn language, a Môn priest, called U Puppahamma of Kawhnat Village, Moulmein, undertook to edit and print the following Môn books:—(1) the first Dhammattha Thingyo Nissaya, (2) *Mātika Aya-kauk*, and (3) *Abhi-standard Môn Reader* (now in the press); and (5) the Second Standard Môn Reader, a series of such readers would do much to revive the study of Môn literature.

((f) In paragraph 45, page 25, of the last annual report of this Department it is stated that the finds made at Twante were deposited in the Phayre Museum, Rangoon. On the recommendation made by Mr. B. W. Perkins, B.A., I.C.S., Deputy Commissioner, Hanthawaddy District, the Local Government has given permission to the elders of Twante to keep them at Twante; and for their proper exhibition and safe custody, Ma Nu, a daughter of the late U On Gwang, C.I.E., has undertaken to build a *taxiang*, at her own expense, on the platform of the Shwesandaw pagoda there.)

13. The Chief Secretary to the Government of Burma forwarded a copy of the following letter for information and guidance: Letter No. 203, dated the 25th June 1920, from the Hon'ble Mr. H. Sharp, C.S.I., C.I.E., Secretary to the Government of India, Department of Education, to the Revenue Secretary to the Government of Burma.

"The Government of India understand that measures suggested by officers of the Archaeological Survey for repairing ancient buildings and monuments have sometimes been rejected by the officers of the Public Works Department as entailing too much risk and endangering the lives of workmen. It is thought that a satisfactory solution of such situation will be found if, in cases of a difference of opinion between the Superintendent of Archaeological Survey and Executive or Superintending Engineers, the matter is referred for decision to the Local Government, which will no doubt consult the Director-General of Archaeology in India if necessary. I am accordingly directed to suggest that, if there is no objection, suitable instructions may be issued in this direction."

In this connection it may be mentioned that, whenever a monument has to be repaired, I inspect it with the Public Works Department Officer in charge and that the conservation note is drawn up in conjunction with him. Such being the case, there has been no occasion for a difference of opinion between the Executive Engineers concerned and myself over measures suggested for repairs to ancient monuments in Burma.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Monuments.

14. The ancient monuments in Burma have been reclassified according to the instructions laid down in the Government of India, Education Department—Archaeology and Epigraphy—Resolution No. 48, dated the 21st February 1919, which has been referred to in paragraph 12 on page 8 of the last Annual Report of this Department, and the amended list with the new classification of the monuments has been printed.

15. Under the new Reforms Scheme there will be two classes of monuments in India (a) protected monuments, and (b) unprotected monuments, and the Archaeological Department will be concerned only with the former class, the latter to be entirely maintained by the elected Minister of Public Works. The class to be entirely maintained by the elected Minister of Public Works. The Director-General of Archaeology, therefore, proposed to the Government of India that the officers of the Archaeological Department should concern themselves only with the listing of the protected monuments and not with the general listing of all the ancient monuments, to perform the latter task being beyond the capacity of the staff of the Archaeological Department; and the Government of India have approved this proposal.

16. It has been mentioned in the preceding paragraph that the Archaeological Department will, under the Reforms Scheme, be concerned only with the protected monuments. Thus, all monuments which are to be, henceforth, maintained or repaired by the Archaeological Department were, if they had not already been done so, to be declared protected under the Ancient Monuments Preservation Act of 1904 before the 1st of January last. But in 1915 a list of certain monuments in Burma was drawn up by Mr. Taw Sein Ko and forwarded to the Local Government who notified them in the *Burma Gazette* as protected monuments under the Act. This notification

carried out in 1921-22 :—		Rupees
(1)	Wages of Car-taker for the Old Portuguese Church, Syriam ..	3,000
(2)	Annual repairs to Palace Buildings, Ma'afay ..	1,000
(3)	Wages of Durwans for looking after the Palace, Mandalay ..	3,000
(4)	Cost of permanent staff of architects for executing necessary repairs to the Palace Buildings, ..	5,000
(5)	Repairs to the Palace Buildings, to the Palace Buildings, Mandalay ..	5,000
(6)	Unforeseen special repairs to the Palace Buildings, on the Fort Walls, ..	2,400
(7)	Cost of the maintenance of pythaths on the Fort Walls, Mandalay ..	1,000
(8)	Maintenance of Monasteries at Mandalay by Trustees appointed for the purpose ..	250
(9)	Annual repairs to Tawagyaung Pagoda, Mandalay ..	1,700
(10)	Annual repairs to Tombs of Ancient Kings and Queens of Burma ..	200
(11)	Annual repairs to Taungthamga, K. Kawkaulay Pagoda, Amarapura ..	1,000
(12)	Clearing jungle around the Pagodas at Tazung ..	240
(13)	Annual repairs to Tazung and Bell at Mingon ..	150
(14)	Annual repairs to the Pindaywaya Pagoda, Mingon ..	300
(15)	Annual repairs to the Pagoda at Kungya, Bagong ..	300
(16)	Annual repairs to the Pagoda situated at Sigaing ..	300
(17)	Annual repairs to the Sinyam Pagoda at Mincon ..	300
(18)	Annual repairs to the Alaungmya's Pagoda at Shwebo ..	300
(19)	Annual repairs to the Shwebo inscription stone in Court-house compound, Shwebo ..	6
(20)	Annual repairs to Okkyang, Awa ..	1,000
(21)	Wages of Durwans to look after Lagodas at Pagan ..	3,000
(22)	Maintenance of Pagodas at Pagan ..	3,000

(1)	Wages of Carpenter for the Old Portuguese Church, Syrian	1,000
(2)	Annual repairs to Palace Buildings, Mandalay	3,400
(3)	Wages of Durwans for looking after the Palace, Mandalay	2,000
(4)	Cost of permanent repairs to the Palace for executing necessary	2,000
(5)	Repairs to the Palace Buildings, Mandalay	2,800
(6)	Annual special repairs to the Palace Buildings, Mandalay	2,800
(7)	Cost of the maintenance of <i>patikas</i> on the Fort Walls, Mandalay	2,400
(8)	Maintenance of Monasteries at Mandalay by Trustees appointed for the purpose	1,700
(9)	Annual repairs to Tawmygyung Pagoda, Mandalay	300
(10)	Annual repairs to Tombs of Ancient Kings and Queens of Burma	200
(11)	Annual repairs to Taungthamga (Kyauktawgyi) Pagoda	1,000
(12)	Annual repairs to the Pagoda at Taxung	240
(13)	Clearing jungle around the Pagoda at Taxung	150
(14)	Annual repairs to the Pagoda and Bell at Mingun	1,000
(15)	Annual repairs to the Udayagaya Pagoda, Mandalay	300
(16)	Annual repairs to the Thapaya Pagoda, Mandalay	1,000
(17)	Annual repairs to the Shwemud Pagoda at Singu	1,000
(18)	Annual repairs to the Shwemud Pagoda at Mingun	1,000
(19)	Annual repairs to the Alaungmya's Tomb, Sweba	1,000
(20)	Annual repairs to shed over inscription stone in Court-house compound, Shwebo	600
(21)	Annual repairs to Okkyayung, Aung	1,000
(22)	Wages of Durwans to look after the Pagoda at Pagan	3,000
(23)	Maintenance of Pagodas at Pagan	1,000

	Rs.
(22) Clearing jungle around Pagodas in the Kyaukse District ...	130
(23) Annual repairs to archaeological buildings at Hmawza in the Prome District ...	500
(24) Annual repairs to Pillars of Victory and Pili stored shed at Peco ...	30
(25) Special repairs to Hmawza Pagoda at Pagan ...	5,498
(26) Additions and alterations to Sulamani Pagoda, Pagan ...	1,944
(27) Government contribution towards repairs to the Shitthaung Pagoda at Mrohaung in the Akyah District ...	5,000
(28) Special repairs to the Dhammazaka Pagoda at Sagaing ...	12,000
(29) American wirefencing round the inscription shed at Sagaing ...	650
(30) Constructing the Palace Garden at Mandalay, Rs. 67,748 to be spread over three years, first year ...	2,500
Total ...	70,342
For increase in wages ...	2,500
GRAND TOTAL ...	72,842
Or say ...	73,000

This expenditure is, as mentioned in paragraph 6 above, to be met wholly from Imperial revenues. The work in connection with special repairs to the Shitthaung Pagoda at Mrohaung is now in progress with the sum of Rs. 3,000 collected from public subscription.

SECTION VII.

Notice of the Subordinates and their work and of the changes in personnel.

21. Maung Hla, B.A., who had been appointed Archaeological Assistant in September 1918, resigned his post, to better his prospects, in July 1920. The Department has lost in him a rising young scholar, whose services were beginning to prove very useful. In his place, Maung Mya, Architectural Surveyor, has been appointed with effect from 1st July 1920. Maung Mya has been working in this Department for now over 15 years; his studies for the last eight years, under my direction, in archaeology, iconography and Pali fit him well for his new post, and his knowledge of French widens singularly his reading in our special work. I am happy of this opportunity to bring before the notice of Government his energy, earnestness and enthusiasm in his work, which make him useful in every branch of our labours.

22. On the appointment of Maung Mya as Archaeological Assistant, Maung Ngwe Zin, who passed I.A. (Calcutta), was appointed in his stead as Architectural Surveyor in September 1920. He has proved a good acquisition, owing to his earnestness and keenness to learn.

23. The clerical staff as a whole have continued, as in past years, to give good satisfaction. A long spell of illness of the Photographer, who is also an excellent draftsman, and of his Assistant, has unfortunately delayed the work in some directions, principally the work of the Architectural Survey of Pagan as already mentioned above.

24. Maung San Shwe Bu, the Honorary Archaeological Officer for Arakan, has continued his earnest work of research in the ancient history of Arakan. He has begun the collection of rare and important manuscripts, and is compiling a comparative vocabulary of the Mro language. His services during my visit to Arakan last December have been eminently useful and his patience and energy in explaining to his countrymen the aims of Government in archaeological matters have borne good fruit. The thanks of this Department are due to him for all these services. His report on his work is given at pages 34 to 40.

FOR THE YEAR ENDING 31st MARCH 1921.

SECOND PART.

SECTION I.

Full accounts of work of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

25. In paragraph 30, page 12 of the Annual Report of this department for the year ending 31st March 1919, a reference is made to the fact that the seven monasteries at Mandalay, built by the last two Kings of Burma and their relations, have been removed from the list of monuments conserved by Government at public expense and transferred to the custody of U Kyaw Yan, A.T.M., and U Su, Barrister-at-Law, together with a Government grant-in-aid of Rs. 1,000 for their conservation which may be supplemented by subscriptions from the Buddhist public. A report has just been received on the work of repairs undertaken to some of these monasteries by these two gentlemen, to whom the thanks of this department are due for the keen interest they take in the matter. According to this report, repairs were undertaken during the year only to five monasteries, namely: (1) Queen's Monastery, (2) Shwenandaw Monastery, (3) Thudama Kyauung, (4) Taikaw Monastery, and (5) Atumashi Kyauung; and these repairs were such as are absolutely necessary for the general stability of the buildings. The main work consisted in repairing the water-troughs and the roofs with new galvanized iron sheets and making them watertight; jacking up sunken posts; substituting new posts for the old rotten ones; repairing the floors which were in a ruinous condition; replacing the eaves-boards and the carvings which had fallen from the roofs of these buildings, and clearing a thick growth of jungle within the precincts of the Atumashi Kyauung and uprooting the small trees actually growing on its enclosure walls. The total expenditure incurred on the repairs to these five monasteries during the year amounted to Rs. 1,100 of which Rs. 1,000 was the Government grant for the year 1919-20 and Rs. 100 was subscribed by U Kyaw Yan and his family; no other subscription was received during the year. The Trustees in their report have suggested that, if small books or pamphlets containing an account of the history of these seven monasteries and their photographs are printed and freely distributed, interest will be stimulated among pious Buddhists for the conservation of these monasteries and they will readily subscribe. It is also stated that the Shwenandaw Monastery is now in a good state of preservation; so much so that repairs to it will not be necessary for the next three years; that the Queen's and Taikaw Monasteries still require each a sum of Rs. 200 annually for their upkeep and the Thudama Kyauung Rs. 100; that the Salin Monastery is in need of repairs which could not be undertaken during the year for want of funds to the extent of Rs. 100; and that the Sangyaung Monastery is in such a state of disrepair that a sum of money less than Rs. 1,000 will not be sufficient for the needs of this monument, for which reason the Trustees left it out of their programme of works for the last year; they intend undertaking repairs to it during 1921-22.

26. In paragraph 7 on page 6 of the Annual Report for last year, reference is made to the bad condition, yearly accentuated, of the Taikaw inscription stones lying scattered in the midst of almost impenetrable jungle about the Shwegugyi and Ajapala Pagodas at Zau-ganang near Pegu, and the arrangements made to have them collected and placed under a shed close to the Shwegugyi Monastery under the care of the *hpoo-gyi* living there. These inscriptions are six in number and are all of the XVth century A.D. One of the surprises when removing them last January was their huge size compared to the small space covered with writing, that is about one-fourth, the other three-fourths in height, stones being buried; the smallest among them measures 8 feet 4 inches in height, 5 feet in breadth and 11 inches in thickness. The exposed parts had all badly suffered from the weather and frequent jungle fires. Five were removed to the

Preservation of Lithic Inscriptions at Pegu.

monastery above mentioned; the sixth appeared rather brittle, and it was deemed more prudent to leave it *in situ* for the present. A shed will be built over them, spacious enough to house such other inscriptions as may yet be found in the jungle round about. A register of them, with their number, the spot they came from, their name, and the substance in Burmese and English of their contents, will be kept in charge of the *Apangyi*, for visitors to consult. At the instance of the villagers, it was agreed that a small Memorial Stone, bearing the number and name of the inscription shall be erected at the exact spot where each inscription originally stood.

27. A white marble tablet for perpetuating the site of the old East India Company's Factory on Haingsyi Island, Bassein District, was provided for in the programme of archaeological works for last year (*vide* item 24 of the statement in paragraph 19). The work was estimated during the year, but it has not been completed yet. The original estimate made no provision for a masonry support to the tablet and for repairing the wall of the remains of the factory, which was found to be not strong enough. To provide for these items of work a revised estimate has been prepared, It amounts to Rs 614, thus exceeding the original estimate by Rs. 111. It is expected that the balance of fund required for the purpose will be made available during the ensuing financial year. When the work is completed, a photograph of the tablet will be prepared.

Conservation of (a) Palace Buildings, (b) *Pyatthats* on Fort Walls, and (c) Royal Tombs at Mandalay.

28. (a) Besides annual repairs to the Palace Buildings at Mandalay, special repairs were also undertaken during the year under report (*vide* item 2, Appendix C). These special repair works were begun in the year 1919-20 and continued through 1920-21. The glass mosaic works of the Glass and the Central Palaces were repaired. The work of gold leafing the posts of the West Audience Hall and that of painting the posts of the Page's Room and of the West Audience Hall with vermilion have been completed. Many carvings which decorate the Palace Buildings and which were not firm have been strengthened, and those that were missing have also been replaced with well executed ones. The posts of the Nursery in the Chief Queen's apartment and those in the passage between the Glass Palace and the Levee Room which had sunk were jacked up and masonry footings constructed. The floor of the King's private apartment has been levelled and renewed. All the Palace Buildings were earth-oiled and such rooms as were originally so have been again whitewashed. I have inspected these repair works and found that they have been carried out very intelligently and carefully under the supervision of Maung U, Assistant Engineer, who has been in charge of the Palace Buildings for many years, and whose very valuable services to this department I have much pleasure in bringing to the notice of Government.

(b) All the small *pyatthats* on the South and the East Fort walls were straightened during the year, as they were inclining one way or the other and were likely to fall down at any moment owing to either the pressure of their own weight or any sudden squall which might blow over Mandalay. An instance of this last eventuality occurred during the night of the 19th May 1920, when the small *pyatthat*, No. 38, was blown down by the storm that occurred on that night. Masonry footings to the posts of the small *pyatthats* were constructed. The *Daobigas*, *Kalats* and plank roofs of the small *pyatthats* were renewed. The *Yon Vein* and *Yon Myin* (i.e. the porch roofs on the South and North sides of *pyatthats* Nos. 36 and 45 were dismantled as they did not admit of further repairs and their reconstruction is nearly completed.

(c) The roof timberings of the two small *pyatthats* over the tombs of the Ein-byu-daw Queen and the Medaw-gyi Queen situated on the South and North of King Minda's tomb near the Palace were partly dismantled and reconstructed, for they were found to be in much decayed condition, and as it was feared that, if they were not taken in hand in time, the internal timberings would be affected and complete renewal would be required. The glass mosaic works in *yasmhat* (lattice-work) were also done during the year. The old deteriorated teak carvings

were replaced with new ones. Vermilion painting and gold leafing were done so as to be in keeping with such wallings as were originally gilt; the work is nearly completed.

29. It has already been mentioned in paragraph 9 of this report that the garden proposed to be constructed on the platform of the Palace at Mandalay is to be actually laid out during this year. The plots for shrubberies have been completed and are now ready for planting. The plots are already received and are well cared for. The ground for lawns is being levelled and the brick-bats for paths have been collected.

30. Besides the annual charges for the maintenance of the ancient monuments at Pagan, a sum of Rs. 350 was incurred during the year on special repairs undertaken to the Tilominlo and Sulamani Temples against the sanctioned allotment of Rs. 19,763. Estimates for special repairs to these two monuments were prepared and sanctioned as early as 1927-28, but for want of funds the works could not be taken in hand until the year under report. As the old estimates had become obsolete, fresh estimates were prepared after careful examination of these two buildings by Mr. G. P. Connor, Executive Engineer in charge and myself, and conservation notes were drawn up. Mr. Connor has sent in his report on the progress of the works at Pagan:

(i) *Tilominlo Temple*.—The top of the *sikhara* has been made watertight and the repairs to its base were practically completed during the year. The work of restoring the parapets, battlements and cornices of the upper terrace has also progressed well and the interior and exterior stairs have been completed.

(ii) *Additions and Alterations to Su-ani Pagoda*.—The *sikhara* has been built up and the top rendered watertight by secret pointing. The work on it is practically completed and it now assumes its anti-restoration (1905) shape, except for a portion of the base which it was decided not to alter. Work is also in progress on the parapets and battlements, of which the cement caps have been removed and the masonry is being repaired.

(iii) Mr. Connor, after many trials with diverse substances, has found that, by mixing powdered rock of the requisite colour, which may be found in abundance at Pagan and in its neighbourhood, with mortar, any shade of colour from black to grey and yellow to cream may be obtained so as to match the old work. Experiments made with this material at the Gawdawpalin, the Tharbyinyu and the Upali Thein have been found successful, and great credit is due to Mr. Connor for this excellent idea, and to Maung Pan Maung, his subordinate officer in charge of the works, for the great energy and interest he has displayed in carrying out the necessary repairs to these old and interesting monuments.

31. As has already been mentioned above (page 3, paragraph 5(b)), Arakan had not been visited by any officer of this Department since Forchhammer inspected some of its principal places well over 30 years ago. I had intended, for some time, visiting this long neglected and interesting district; but it was during the dark times we had to go through during the war, when expenses had to be cut down, and lack of sufficient funds had, up to this year, prevented me from putting my intention into execution. The Arakanese themselves were very anxious that their country should be visited by the Superintendent. They were conscious that some of their monuments were among the most original and interesting in this Province, and were desirous of obtaining the aid of Government and the advice of the Archaeologist to help them in conserving them before the destructive climate had consumed them. Maung San Shwe Bu, the Honorary Archaeological Officer for Arakan, had, with much tact, already explained to them the spirit of the Ancient Monuments Preservation Act, and the disinterested aims and beneficent action of Government in protecting their old religious buildings. This they mostly seem to have understood thoroughly. This state of mind, while establishing between me and the Arakanese elders a gratifying feeling of sympathetic community of aims, helped me not a little in my work and to it I ascribe the enthusiastic reception which awaited me both at Akyab and at Mrohaung. I desire also to

record the eminent services of Maung Shwe Tha U, Township Officer at Mrohaung, both at this place and at Vesali, where his tact and energy did much to facilitate the work and to prepare that of the next visit.

32. Arakan, wedged in between, on the west, Bengal and on the east Burma and Rāmañña (the Talaing Country), and exposed therefore to frequent invasions from both sides Mrohaung, induced by the richness of its fertile soil, had to exercise prudence in the choice of the sites of its capitals. The low plain, on which is built Mrohaung, forming the watershed between the Lemo (Anjanadi) and the Kaladan rivers and the watershed of hills forming a natural defence was, by its very position intersected by ranges of hills (in those far away days) of its approaches, designated and the natural difficulties (in those far away days) of its approaches, designated as one of the best and most secure spots for the residence of the king. And so it is that several cities had preceded Mrohaung on this very plain. Mrohaung itself, the late capital of Arakan, was founded in 1430 and was to be a capital in 1732 A.D. During the opening years of the 15th century, Burma and Pegu, these two great powers, were engaged in a sanguinary war, in which Arakan became involved, with the result that its capital, Laung-giet, situated on the Lemo about 12 miles to the west of Mrohaung, was taken by the king of Burma in 1436, and the Arakanese king, Min Saw-mwan, was obliged to flee to Bengal, whose Muhammadan kings were then independent of Delhi (1340—1576) with their capital at Gaur. Min Saw-mwan was an exile in Bengal for 24 years, during which he rendered some eminent services as a captain to his protector, the king of Bengal. Ahmed Shah having died, Nazir Shah ascended the throne of Bengal; and it is he who reinstated Min Saw-mwan to the throne of Arakan in 1430, under the condition that he would be tributary to Bengal. This state of subordination did not extend over a prolonged period, but it accentuated the narrow relations between the two countries which were to last for over two centuries; one of its results, however, was that the kings of Arakan added to their native name, Muslim titles, thus forming strange hybrids which, when found in the native chronicles, assume the most singular aspect. Another result is the very evident Hindu influence seen in the architecture of some of its monuments, as well as in the subjects of some of the stone carvings. Min Saw-mwan founded Mrauk-U, now known as Mrohaung, in 1430, after his return from exile.

The 15th and 16th centuries seem to have witnessed an outburst of architectural activity in Mrohaung never after that equalled in Arakan. The largest and best monuments and sculptures of Mrohaung belong to these two centuries. Their interest lies in the fact that some of them are unlike in style to anything seen in the rest of Burma; they were temples as well as forts at the same time. Another interesting feature, very rare in Burma, and even in Pagan itself, is that some were very largely used in building. It may be said that, as an almost general rule, the Arakanese built in stone and brick; the principal building being of stone, and the accessory structures ornamenting the roof and the corners of the monument of brick; a simple device to reduce the otherwise enormous pressure which stone would have exercised on the vaulted corridors below. But the general effect of this device is not a happy one, this blending of stone and brick, giving, by contrast, to the main building an accrued impression of solidity and strength, and to the accessory structures an increased appearance of weakness and instability which grates somewhat on the sense of proportions and the artistic feeling. The brickwork above, from the very nature of the material more sensible to the ravages of weather and time, has generally given way sooner than the main building and, as a result, has covered it with unlightly ruins, and sometimes work through the infiltration of rain water, the Shitthaung temple, for instance, little brickwork above, the main building is much better preserved. Solid or built of stone and are, on the whole, among the best preserved monuments of Mrohaung.

Like most of the ancient palaces of the Far East, the palace at Mrohaung was defended by three surrounding walls. Dr. Forchhammer saw it and has described it at pages

16—19 of his note on "Arakan." What distinguishes it from similar sites found in Burma is that it was built in three receding terraces one rising above another, and the surrounding walls were built of sandstone blocks, well-hewn and cemented with mortar. Portions of these walls are still extant and are in a fair state of preservation.

The principal shrines and temples are situated mostly on the north side of the palace site, where, among the hills there were also, at one time, clusters of Buddhist monasteries, the seats of learning. Thus the Shitthaung Temple, or tooth-relic Temple, the Dukkanthein, a temple fortress, the Andaw cylindrical type, the Ratanabon Pagoda, a quaint structure of the solid Lemyethna Temple, the Lemyethna Temple, the Ratana-man-aung Pagoda, which has recently been restored by a wealthy merchant of Mrohaung, etc., are all on this side. They have been also seen and described by Dr. Forchhammer.

The Shitthaung Temple (figure 1, Plate I) is a great storehouse of Buddhist sculptures of the 15th—16th century A.D.; and for this reason, it is one of the most interesting

temples in the Province to the student of Buddhist iconography. The terraces near the base of the main shrine were once crowned with small subsidiary pagoda between each of which there were stone slabs sculptured on both sides. Some of these slabs may still be seen *in situ*, while others have fallen down and are now buried in the debris. The sculptures represent men, deities, mythical birds and beasts. On one slab, on the terrace near the south-west corner, there are sculptured, on one side, the figures of a man and a woman. The man is kissing the woman on her cheek—a strange scene for a Buddhist temple. Such a scene may be found also among the sculptures on the inner wall of the corridor passage of the main shrine. In this case the sculptures represent a *Kinnara* and a *Kinnari* (figure 2, Plate I). These two scenes are quite modest when compared with another scene represented in the same corridor near the main entrance. It is one of the most obscene character, and recalls to one's mind the scenes represented on many Temples of Orissa. There can be no doubt regarding the purpose for which the building was erected from the numerous Buddhist sculptures that may be found therein. These scenes were perhaps not noticed by Dr. Forchhammer, and no reference was made to them in his note, perhaps, because, when he visited the temple, it was thickly overgrown with jungle, and the sculptures could not be examined properly. The presence of these sculptures in the Shitthaung may be ascribed to the fact that this building was a fort as well as a temple, and also to the fact that there is evidence in it of Indian influence, and at that time, in Bengal and Eastern India, there were still lingering some degraded sects of tantric Buddhism.

At the request of the Trustees, a estimate was prepared in 1919 by the Executive Engineer, Akyab District, for necessary repairs to it. This estimate costing Rs. 8,259 provided for the following items:—

- (a) Cleaning of the whole building;
- (b) Destroying all jungle growth and around it;
- (c) Stopping all leakages by cement grouting;
- (d) Repairing the roof of the vaulted passage on the right.

I inspected the building, which is one of the protected monuments under the Ancient Monuments Preservation Act, with Mr. C. A. B. O., Executive Engineer of the Akyab District, in December 1920, and went through the above estimate with him. As the building then had been shorn of all vegetation, we could examine it more thoroughly, and it was found that the provisions made in the above estimate would be inadequate for the purpose. So it was decided that a revised estimate should be prepared providing for the following: The works should be divided under two heads: (i) Immediate—works to be carried out without delay, and (ii) Future—works to be carried out as funds permit.

(i) Immediate—

- (1) To repair the *sikhara* of the main shrine and to make it watertight.

¹ Pages 20—43 of his note on "Arakan."

² See modern Buddhism and its followers in Orissa, by Nagenara Nath Vyas.

1 Dhathavai, Paravin, pages 46-49
 2 One story say, king Cola-utin, Candara before starting on his travels left a ring behind, ordering
 3 that, in the event of his not coming back, whenever it fitted exactly should be made king. And the ring
 4 fitted the Mkon Amra-1 only. This device of the ring is a favorite one in such and similar cases in native
 5 histories.

[illegible]

(v) P'yu, the Piao of the Chinese; the P'yu were a powerful people, with their capital at Promé in Lower Burma, along the right bank of the Irrawaddy, up to beyond Shwébo in Upper Burma, along the right bank of the Irrawaddy, where they disappeared completely in 1057, and disappeared completely in 1957.

They were subjugated by King Anorata in the 14th century, being amalgamated by their more hardy conquerors. Most of the P'yu inscriptions—unfortunately only a few have as yet been found—are very short, being on funeral urns discovered near Promé.

In the present case, there are only two, one written in ink on the wall of a temple at Pagan, and another on a stone at the Pagan Museum.

Unfortunately only a few have as yet been discovered near Prome. There are only two, one written in ink on the wall of a temple and the other on stone at the Pagan Museum.

(vi) Siamese; there are only two, one in the Pagan Museum, near the Ananda temple at Pagan; the other on store, at the Pagan Museum. The Chinese, there is only one, found in Pagan, and now in the Museum. It has a Chinese inscription in P'u. It has

(ii) Chinese text: there is only one, found in Pagan, and it is in Pinyin. It has been found on a stone, the other side being inscribed in Pinyin. It occupies one side of a stone, the other side being inscribed in Pinyin. It is now very much weathered, even during the last fifteen years or so; the characters are almost completely illegible. It was very much better when I saw it first in 1915, and good portions of it could have then been translated. It was inscribed probably when Pagan was taken by Kublai Khan's army in 1287. This extraordinary paucity of Chinese inscriptions bespeaks but very little real Chinese influence in Burma.

(viii) Tamil; in this language also one inscription only was found, at Pagan. It records the foundation of a Vishnu Temple at Pagan, and its characters are said to belong to the 13th century of the Christian era.

A thorough search for inscriptions in all the districts of Burma has not yet been systematically carried out; when such a search is instituted, some more inscriptions in Siamese and Tamil will probably be found, for, from the early centuries of the Christian era, there has always been a very active intercourse between Southern India and Burma; and political and commercial relations between Siam and Burma have always been very close. New Môn inscriptions are found from time to time; and a methodical search in the large area of the site of old Prome will no doubt yield some more Pyu documents.^a

Burma is incontestably one of the very richest countries in Indo-China in lithic inscriptions. The least religious foundation, benefaction or dedication of land, slaves or fruit-trees was generally recorded on stone. The total of the inscriptions in the present list as shown by the serial numbers do not give a correct idea as to their real number; the reason is that, in a very great many cases, the same stone contains not one but two, three and more distinct documents differently dated. Take, for instance, Serial No. 512, a somewhat extreme case it is true, but which does not stand alone: it contains seven distinct documents dated respectively A.D. 1161, 1269, 1271, 1309, 1324, 1337, and 1341. Serial No. 750 has six dated A.D. 1274, 1281, 1284, 1235, 1240 and 1253. This increases singularly the number of separate and distinct documents. Some explanations of this interesting feature will be given lower down.

Unfortunately, this richness applies only to number and not to age. The great mass of inscriptions found in Burma do not antedate the middle of the 11th century A.D. None antedating this period has been found in Thāton or Pegu notwithstanding the now well established antiquity of Môn culture³; this may be due in part to the destructiveness of the climate, but above all no doubt to the vandalism of Burmese hordes who so often invaded the country. At Pagan, to which legend assigns a hoary antiquity and culture, not one inscription, in Sanskrit, Pāli or Burmese, has been found antedating the middle of the 11th century A.D.; in this case, this fact is the more remarkable, if we take into account the dry climate undestructive to either brick or stone. Here, the reason is not far to seek, for it is in that century that the final unification of the Burmese clans, which had been accelerated in the 9th century by King Pyin O Lön, took place;

and it is in that century also that consequent on the fall of the Môn capital, Thátôn, the Burmese conceived for the first time, with the help of the Môn monks brought over from Thátôn, the invention of an alphabet to write their own vernacular, this was based entirely on the Môn alphabet. There is evidence that Sanskrit was known at Pagan long before this date, but evidence is absolutely lacking that, beyond its being the sacred language of the books of the Buddhist sect or sects established at Pagan, it was ever used for any other purpose.

The inscriptions which antedate the 11th century are comparatively very few. They consist of—

(i) The two gold plates found at Maunggan near Prome and which, from the characters in which they are written, seem to belong to the 6th century A.D. They contain some Buddhist formulae in Pāli :

(ii) Three fragments of a small stone found at the Bawbawgyi Pagoda at Hmawza (old Prome) : they contain a small text of the *Vibhaṅga*, and belong also to about the 6th century A.D.¹

(iii) Some Pyu inscriptions; excepting the Pyu face of the Myazedi pillar at Pagan (dated 1112 A.D.) and another (probably of the 13th century) on the reverse of a Chinese inscription, also at Pagan, all the few Pyu inscriptions up to now found certainly antedate the 11th century. The inscriptions on the funerary urns of Prome bear dates; they give the age of the deceased king and the date of his death in an era which, though not yet ascertained, is most probably, as Mr. Blagden himself suggests, the era which began in 638 A.D. These urns belong to the end of the 7th and beginning of the 8th centuries. The only two long Pyu inscriptions as yet found, one at the Babbegyi Temple, Hmawza, and the other at the Kyaukkathein also at Hmawza, are very much weathered and unfortunately practically illegible; but the technique of the sculptures, under which they are inscribed, shows them to belong also to the 6th-8th centuries.

(iv) A two-line inscription on a small brass bell found at Vesali, one of the oldest capitals of Arakan. It belongs to the 8th century A.D. or somewhat earlier; it is in mixed Sanskrit.⁴ Another two-line inscription on the base of a small stone column found also at Vesali this year. It has not yet been deciphered, but from the characters, it seems to belong to the 7th-8th centuries.

(v) To this may be added a Nān inscription belonging most probably to the 6th-7th centuries A.D. It is mentioned here, though it was not found in Burma, but at Lophouri in Siam, because it bears irrefutable testimony to the antiquity of Talaiṅ culture, which had been advocated by the more serious writers on Burma, long before its discovery.⁴

The principal alphabets of Burma, that is, Pyu, Talaing, Burmese and Shan are, directly or indirectly, derived from the old South India. The Telugu-Canarese alphabets are from the Kadamba

first two, Pyu and Talaing, were derived directly, the former from the Kadamba alphabet of Vanavāsi, in North Canara, to the west of South India; the latter from the alphabet of the Pallavas of Kāncipura in the east of South India. The documents on which those derivations are based are, for the Pyu, the two gold plates found at Maunggan near Hmawza (6th century), and the Bawhawgyi inscription, found also at Hmawza and of about the same period; for the Talaing, the Lophouri inscription (6th-7th century). This question has been treated more fully in the Annual Report of this Department for 1919, page 19, paragraph 41, where references are given; I refer therefore the reader to this paragraph.

The Burmese and Shan alphabets, though ultimately going back to the Telugu-Canarese, have not been derived directly, but indirectly, and both from the Môn or Talaing alphabet.⁶

¹ The translation, by Dr. Hultsch, is found in the Reprint on archaeological work in Burma for the year 1902-03, page 7.

² Cf. preface to Volume 1 of the *Epigraphia Birmanica*, pages I—II, and the Report of this Department for 1900, page 13, paragraph 27.

¹ See *Epigraphia Birmanica*, pages I-II, and the Report of the
[?] in Burma" in *Archaeological Survey of India, Report for 1912-13*, page 88, note 3.

¹ See "The Art of Burma and Tantric Buddhism" in *Journal Asiatique*, 1901, page 101. Cf. also Forchhammer's "Jardine Prize Essay," 185-16, pages 90 and 91. Cf. also Forchhammer's "Jardine Prize Essay," 185-16, pages 90 and 91. Cf. also Forchhammer's "Jardine Prize Essay," 185-16, pages 90 and 91.

² See Maung Tun Nyein in *Epigraphia Indica*, volume 1, 1901, p. 100.

also his "Le plus ancien témoignage sur l'existence d'un peuple en Asie Mineure," *Revue de l'Asie Mineure*, 1913, tirage à part.

¹ See Annual Report, Archaeological Survey, 1919, pages 18-20, paragraphs 40 and 41.

⁶ *Epigraphia Birmanica*, Volume I, Part I, page 77.
⁷ *B.E.F.E.O.*, 1917, No. 5, pages 24 and 25.

The intrinsic value of the inscriptions found in Burma will be readily understood. The mass of information of all kinds contained in these documents must form the principal basis of all future study—above all from the 11th century upwards—on the growth of religion in and the political evolution of this province; for no serious attempt at writing a reliable history of Burma can conscientiously be made without constant reference to these epigraphs, which bring to light, graven on stone, the habits of thought, the feelings and aspirations of three distinct nations—the Pyu, the Môn and the Burmese—through many centuries. To the philologist they are most valuable, since they enable him to follow, so to say step by step, the evolution of the Burmese and Môn languages through their gradual phonetic changes. The ramifications of their usefulness need not be dwelt on at length here; the insight such documents give on many aspects of the life of a nation being too well known to orientalists.

The six enormous volumes already published are then of great importance and value to the lover of things Burmese. He will find therein a rich mine of data concerning Buddhism, history, the growth of national institutions, to some extent the development of the national spirit, the slow evolution of the language from the first laboured grappings with a new tool evident in the earliest inscriptions, to a beautiful and refined literary language through the transitory stage, and abundant material to reconstruct the apocryphal geography of the country.¹

To the comparative philologist, however, their value, though in some measure important, is by far not so great as it ought to have been. The reason is found in the method of editing them: the estampages were transcribed in modern Burmese characters; this in itself was the best method of throwing open, to the interested student ignorant of the old characters, the treasures of these numerous inscriptions. Unfortunately, the transcription was not made literally, for in the process a vast percentage of words were modernised, that is, their spelling was brought more or less in accordance with modern usage. Hence, while these published inscriptions faithfully preserve the substance, which is what the historian needs, they have to a great extent lost their archaic forms, to the no little detriment of the comparative philologist who, unless he possesses estampages or photographs, runs the risk of falling into many a pitfall. This fact had already been remarked by some earnest students; and as, I am glad to say, there seems to be slowly but steadily growing, in some circles, an interest in the study of Burmese antiquities and philology, I thought it better to put here on their guard such students who might not have been aware of this textual defect in these otherwise so useful volumes.

These two volumes form an important collection though they are only copies; but their importance, as time goes on, will gradually diminish in the ratio of the discovery of their originals.

The Bodawpaya Inscriptions.

King Bodawpaya rendered a service to epigraphy in having them copied and placed in one spot, but it was all unconsciously, for his object was not the delectation of future epigraphists, as may be seen from this interesting note of Mr. Taw Sein Ko: "About a hundred years ago, King Bodawpaya, noticing the shrinkage of the income of the Royal Exchequer due to the large extent of *Wuttagan* lands or religious endowments, ordered the collection of inscriptions dedicating lands to pagodas with the object of curtailing their area, and rededicating the lands so curtailed. The new inscriptions engraved by command of the King were deposited in the Arakan Pagoda; but the originals, which were about 600 in number, were lost sight of. These latter were discovered, in March last, by the Archaeological Clerk, Maung Pe, and they constitute an important epigraphical find." The inscriptions thus found by Maung Pe fifteen years ago have since been published and form the 6th volume called "Original Inscriptions." But all of these documents are not the originals of Bodawpaya's

copies; a large number among them seem never to have been copied at all. A number of the originals are not included in this collection, but were found by me later on at and near Sagaing. It is probable that all the inscriptions copied by the King were not brought over to Amarapura, but that a large number of copies were made on the spot, where the inscriptions were, on paper or parabaik² and these over the Myingyan, Pakókku, Thaymyo, Tounoo, Meiktila and Lower Chindwin Districts. Besides, not a few of the stones brought over to Amarapura must have been broken in transit or by mismanagement at the place of destination, for a large number of fragments, mostly without date, have been found together with the entire inscriptions. Many also must have been wilfully destroyed or done away with in some manner or other by cartmen and boatmen who had been requisited for the, to them uninteresting, burdensome and unremunerative work of transporting them from their original sites to Amarapura; so, at least, local tradition has it. This is greatly to be regretted, for some stones, containing inscriptions of great historical importance, have, no doubt, disappeared in this fashion and are now past recovery.

A careful examination of the copies with such originals as have been traced, revealed the fact that, in not a few instances, besides the language being modernized, the copying had been done somewhat negligently; thus, for instance, the dates of some of the original stones, so important in such documents, have been copied wrongly. That this should have happened will be easily understood, if we take into consideration that the reading and copying of the original stones must have, in some cases, fallen to the lot of men who were but imperfectly acquainted with the old characters, which often require much attention and practice to be deciphered correctly. The percentage of inscriptions of which the date has thus been misread is not on the whole very large, but still sufficient to warrant some care on the part of the worker in using these interesting epigraphs. A thorough acquaintance with Burmese history will, however, often be sufficient to rectify such errors, above all from the 13th to the 19th centuries. What has been said above applies mostly to the Bodawpaya inscriptions; but examples of dates misread are also found in the other volumes (such misreadings are practically absent from the volume *Pagan, Pinya and Ava*); the reason is that some inscriptions in those volumes, though older than the copies of Bodawpaya, are not originals, but copies or recasts of much older ones. The compilers of the *Hman-nan-yazawin*, the standard history of Burma, had access to and made use of a good number of inscriptions; but in some instances, the erroneous dates referred to above have misled them in assigning to some events dates very much earlier than those in which they really took place; this applies mostly to the period between 1057 A.D. and the end of the 13th century; Sir Arthur Phayre, who followed the native chronicles, naturally fell into the same errors for this period. I have already shown that no original inscriptions whatsoever were found in Pagan or elsewhere in Burma, written either in Burmese or in Môn, antedating the middle of the 11th century, that is, the fall of Thaton in 1057. All inscriptions, therefore, which bear a date anterior to this must be considered as, and in effect are, copies made subsequently. The paleography, spelling, the modernized expressions and sometimes the very contents of such inscriptions are by themselves quite sufficient to show this without even the help of the originals.³ As a few examples of such erroneous dates, I will give the following, all from the Bodawpaya volumes—Original inscription A.D. 1260, copy 1060; original inscription 1058, copy 1018; original 1336, copy 1260, copy 1060; original inscription 1058, copy 1057, etc. It will be seen 1266; original 1288, copy 1235; original 1067, copy 1057, etc. The use of the how these errors, which are sometimes very considerable, render the early period of Bodawpaya inscriptions rather unreliable for serious work for the early period of Burmese history. A list of such errors will be drawn up in the near future and issued as an appendix to the present list.

¹ Cf. Durand's "Né sur la géographie apocryphique de la Birmanie," Bulletin de l'Ecole Française d'Extrême-Orient, 1905, 146; and his English translation with additional notes "Notes on the ancient Geography of Burma," Rangoon, Government Press, 1906.

² Report on the archaeological work in Burma for the year 1901-05, page 4.

³ A long and narrow book made of a thin substance, either paper or cloth, folding backwards, and used to write upon.

⁴ Preface to the volume of "Original Inscriptions," page 14.

⁵ Cf. Annual Report for 1910, paragraph 29, page 14.

older than that of the ...
culture.¹ ... report. Volume I, Part II, of the *Epigraphia*

Epigraphia Birmanica, Volume 1, Part II, containing the Early Môn Records by Mr. C. O. Blagden, and covers 100 pages of printed matter with 14 plates of inscriptions. In his general introduction, Mr. Blagden discusses some interesting points regarding the

[illegible]

For a brief period and under rather exceptional conditions the Môn language seems to have become a favourite vehicle for epigraphic records at Pagan, Prome, and elsewhere in Burma, side by side with Burmese. This use of Môn was fostered by the patronage of a Burmese King (Kyanzittha) whose reign covers the end of the 11th and the beginning of the 12th century, and it is to him and to records (which were largely panegyrics on himself) that we owe nearly all the earliest Môn inscriptions yet discovered.

says, is the language in which they are written. In that respect their value is almost a sealed book to European scholars. Môn is a member of a fairly large detached fragments) from the extreme west of the Central Provinces of India through Arakan and Indo-China right down into the Malay Peninsula. The family is of the highest linguistic interest, being very peculiar and characteristic formerly connected the still more extensive and important Malayo-Polynesian (or Austronesian) family with its original Asiatic home. Further, be it remembered that of all the languages of the scattered Austroasiatic family (as it has

Annual Report for 1912-13, pages 67-89.

been styled) only one other besides Môn, namely Khmer (or Cambodian), possesses literary records going back beyond the most recent times. All the rest are known only in their modern forms. One other

feature in these records. They contain a considerable number of Indian loanwords which form an integral part of the language and are not merely tacked on like the Pāli sentences. They are very common in the early inscriptions, and many of such loanwords have survived through the mediaeval into the modern form of Môn. A remarkable proportion of these words is of Sanskrit origin, not Pāli, and also existed in Burma in former times, just as it did, for example, in Cambodia. The fact is not without some bearing on the Sanskrit words in Burmese: there seems to be no necessity for the assumption which has been made that they must have come through a Chinese channel,¹ in view of the occurrence of words of the same class in Môn. The soundest inference seems to be the one drawn by Finot that Sanskrit and Pāli (and the several forms of religion with which they are respectively associated) were more or less concurrent influences, in the Môn country from an early period.

38. I have given in paragraph 62, on page 35 of the Annual Report for the year 1919, a very rapid aperçu of the usefulness and importance of Chinese records for the history of Burma. Passages referring to Burma in Chinese books are generally short and found in geographical and ethnographical works, relations of voyages, local histories, as for instance that of Yünnan, and the dynastic chronicles. As I readily said, a fair number of such passages have already been identically translated in works not particularly or even not at all concerned with Burma. But still more no doubt have remained untranslated and others have still to be traced in the voluminous Chinese annals. Such passages in European works are admirably translated; but the notes to them are not always so satisfactory. The reason of this is easily understood if we bear in mind that the very great majority of the translators are sinologists who are not much, or not in the least, interested in Burma in particular, but only in so much as they come across a reference to it in the course of their reading; and that their knowledge of this Province is necessarily imperfect*. For such notices to be made to yield all the information which annotations can wring out of them, a sinologist alone is often handicapped in ordinary circumstances he has not and cannot reasonably be expected to have that intimate familiarity with ancient local geography, history, customs etc., which require long study and long residence in the country. That is to say, Chinese notices of Burma, to be worked out satisfactorily and thoroughly require, in most cases, not merely a sinologist, but a sinologist who is besides a burmologist†. I have often keenly felt the lack of a good collection of such passages bearing directly or indirectly on Burma in the original; but even had I had it, it would have been a closed book to me, owing to my complete ignorance of Chinese. To prepare myself for the task, however, I began the study of Chinese in 1917, when on deputation in Bengal, under the guidance of Dr. D. B. Spooner, Deputy Director-General of Archaeology in India, who was so good as to give me the first lessons. The intention is to gather many such passages as possible, arrange them according to their dates, translate and annotate them. The collecting of them will necessarily take some time, for these notices are mostly to be found in rather voluminous works, from which they will have to be copied, for to procure the works themselves—when available—would cost, I think, very dear. If this intention can be carried out, the resulting volume would no doubt give a certain amount of very useful information about ancient Burma, which would prove most useful for the compilation of a good history of Burma.

* A collection of facts, from early times up to King

1. It cannot in fact be shown, on any serious foundation, that Buddhism had any marked influence, if at all, in Burma. A very useful little book

2. A good example in point is Parker's *Burma*; her researches, full of first-hand material, but to a great extent spoilt by second-hand knowledge of Burma, which she counted among the best sinologists, had been invaluable; unfortunately he died a

³ Ed. Huber, of the Ecole Praticque d'Asie Orientale, has begun serious studies on Burma and his work and help would have been of great value a few years ago.

39. During the year under report there were found thirteen inscriptions of which eleven are written in Burmese, one in Gupta characters and the other in Devanagari. Those in Burmese are historically not important, and those in Gupta and Devanagari have not yet been properly deciphered. Of the Burmese inscriptions nine were found in the Kyaukse District by Mr. H. F. Searle, Settlement Officer, Kyaukse, who was kind enough to send me their estampages. They generally record the dedication of land to a pagoda or monastery, or the erection of a monastery and the dedication of land to it (*vide* Appendix G-I). The remaining two were found in the Mrohaung Township in the course of my visit there in December last. One of them records the offering of cooked rice and oil light to a pagoda by a Buddhist monk, and the other records a prayer. The Gupta and Devanagari inscriptions were also found in Mrohaung Township in December last.

40. The number of coins in the coin cabinet of the Phayre Provincial Museum, Rangoon, was increased during the year by twenty-five coins consisting of one gold fanam of the Western Chalukya Dynasty of Kalyani, one gold coin of one of the chiefs of the Little Yuch-chi (Kidara in North-West India (5th—6th century A.D.), one copper coin of the Pathan Sultan of Delhi, and twenty-one silver and one copper coin of the Mughal Emperors of India. They were all presented to the coin cabinet of the Phayre Provincial Museum, Rangoon, by the various Provinces of India (*vide* Appendix G-II).

Mention may also be made of the three silver coins which were received in this office for classification from private persons. One of them is said to have been found by a school-boy near the South-gate of Fort Dufferin, Mandalay. They were forwarded to the Curator of the Provincial Museum, Lu-koon, who very kindly examined them and furnished me with their classifications. The one found near the South-gate, Fort Dufferin, Mandalay, is a base coin often sold in bazaars in India and known as "Sitāraṁi" rupee, which probably commemorates the installations of Rama at Ajodhya after his return from Lanka. The other two are also of no intrinsic value. One is almost of the same specimen as the one just referred to, and the other is rather a token than a coin bearing on the obverse the figure of "Burrāq" a mythological horse, and on the reverse the sketch of a building in Arabia sacred to Mahomedan and known as 'Karbalaimualla.' They have been returned to their owners with their classifications.)

ARCHAEOLOGICAL FINDS.

41. In my note under "Mrohaung" and "Vesāli" in paragraphs 32 and 33 a reference has been already made to the finds made at each place. Reports were received of some more finds made at other places, and in important cases the originals were sent me for purposes of examination. The following were some of the finds which were sent me for examination during the year.

Mr. H. F. Sitzer, B.A., I.C.S., Deputy Commissioner, Pakōkku, reported to me the discovery, in September 1920, of 49 small figures made of bronze of inferior quality under a *dahut-tree* in the Pakhan-netkon jungle, north-east of Magyisu village, in the Myaing Township of his District, and forwarded to me for examination two representative specimens of them. They illustrate the principal events in the life of the Buddha Gautama from the time of his renunciation to that of his attainment of *Nirvāṇa*, and probably formed the contents of the relic chamber of a ruined pagoda. There were no traces of writing on them, and as they were of poor workmanship and of no intrinsic value, they were returned to Mr. Sitzer to be made over to the tender.

42. Mr. H. Parker, I.C.S., District Magistrate, Toungoo, forwarded to me for examination and report a brass plate bearing an inscription in ciphers (Burmese numerical figures) alleged to have been found in an old pagoda at Ingyinkin Village, Oktwin Township of his District. The inscription purports to have been a prophecy left by the Buddhist Monks of Asoka's time with regard to a certain Buddhist temple which was to be founded near a village called

"Kywegan." In the light of the full decipherment of the writing the whole thing appears to be quite modern, and an imposition on the pious. This is founded on the fact that the fifth line of the inscription contains the name of the famous dancer Po Sein (ပုဆိပ်သမီးပိုင်စိန်). Enquiry among the Burmese here has failed to evoke the remembrance of any other famous dancer of the same name, who was so widely known as to be included in such a prophecy. Some of the characters in the inscription have a slightly archaic appearance, but this may have been due to clever imitation.

43. In the "Englishman" of Calcutta of the 19th October 1920, a reference is made to a stone image of Buddha at Tharraway near Henzada which was reported to be perspiring like a human being and sometimes rocking to and fro. A similar instance was also reported to have taken place at Banbwagon in Oktwin Township, Toungoo District. An enquiry was made into the matter with respect to the Buddha image at Tharraway, and Mr. A. R. Morris, B.A., I.C.S., Deputy Commissioner, Tharrawaddy, very kindly furnished me with the following report on the subject:—

"The phenomenon of the rocking appears to have no basis in fact. There is really no quite disinterested evidence of either the rocking or the perspiring of the image. The Police-station Officer is a resident of the place and had witnessed neither phenomenon. Persons he had questioned had experienced a similar failure.

"The *pangyi* who initiated the story was anxious to restore the prestige of the local *pangyi*, a pupil of his, and his pupils and a few converts adopted the story from sincere or mercenary motives as the case might be.

"The Subdivisional Officer is of opinion that both the rocking and the perspiration may have a natural explanation. There is nothing surprising about the visible moisture on a smooth cold surface during the rains at Tharraway."

CHAS. DUROISSELLE,

Superintendent, Archaeological Survey, Burma.

MANDALAY, 20th May 1921.

Conservation.—During the year under report a great deal of activity in monument restoration and conservation has taken place. Wealthy men in Myohaung and elsewhere are eagerly vying with each other in repairing their old haung and pagodas and temples. Conspicuous among them is one Tha Tun U of Myohaung who, with creditable enthusiasm, repaired no less than six pagodas during the year and has adequately provided for their permanent upkeep. The Shitthaung Temple Trustees, appointed last year, have not been less active on their part. By means of their paid emissaries they have been collecting funds from every part of this district throughout the year. And as soon as they understood that the Government was prepared to assist them and to undertake the repairs to the temple, they deposited the sum of Rs. 3,000 to the credit of the Executive Engineer, Akyab, in the Sub-Treasury at Myohaung. This is merely a first instalment; but other sums will be made available from time to time in the same way whenever subscriptions are collected together from the various parts of the country. In this connection I must state that Government help has come in at a very opportune moment. The people are much impressed by their generosity and as a direct result of this the subscription towards the repairs of the temple are freely coming in from every side. These are very encouraging signs indeed giving rise to the hope that in no distant future the principal monuments of the country will receive the active sympathy and support of the people in regard to their proper repairs and upkeep.

Tour of the Superintendent, Burma Archaeological Survey, in Arakan.—By far the most outstanding feature of the year's work was the visit to Arakan of M. Chas. Duroiselle, Superintendent, Archaeological Survey, Burma. Being the first of its kind it marks a distinct epoch in the annals of this country. For several years such a visit was contemplated, but owing to some thing or other the project did not come off. It was however reserved for M. Duroiselle to usher in a new era of goodwill, understanding and hope for the patient people who were on the verge of despair. His visit has been a great success from every point of view. It has stimulated enthusiasm in every quarter and paved the way to a fuller consciousness on the part of the people of the great importance of their historic monuments. While on the other hand it will enable the department to direct the processes of conservation from a more intimate knowledge of the country.

Owing to other pressing arrangements elsewhere M. Duroiselle could not remain here long. Altogether he spent thirteen clear days in Arakan, the greater portion of the time being taken up at Myohaung, where he inspected some of the principal monuments of the place. From Myohaung he proceeded to the site of ancient Wessali and remained there in camp for a couple of days. There he saw Shwe-daung, originally intended to be excavated during this visit but postponed owing to want of time. A hurried survey of a part of the city site revealed the ruins of demolished buildings and stone sculptures scattered about and overgrown with jungle. A double-lined inscription in old Devanagari was also found there. Estampages were taken and the stone itself was entrusted to the care of a local man who undertook to safeguard it.

Kudaurig Caves.—Close to the northern coast of the Akyab Island separated only by the width of the Moze River, which is about 3 miles in extent, stands the Moze Island. It is in the form of an irregular quadrilateral, having an area of 51 square miles. Running down the length of the island in the direction from north to south, nearer the eastern border than the western, is a low range of hills known as Uggataung. But in addition to this there are also small low-lying ridges scattered about in various parts of the island, some rising gently from the surrounding plain, while others are more precipitous resembling lofty walls put up in defence of a city.

Tradition has it that Buddha in one of his many previous incarnations roamed about the forests of Arakan as an elephant king. One day a terrific rain storm swept over the country and the poor animal was compelled to run about in search of a suitable shelter. When he came to this island the rain stopped (သုတေသန). From this fact alone the place was subsequently called Moze Island, literally, the island where the rain ceased.

Situated in the centre of the northern third of this island stands the village of Kudaurig, at the foot of one of the precipitous ridges already mentioned. The name is so derived because of the existence of certain *kus* or cane temples which are hewn out of the living rock on the eastern face of the ridge. Originally the village was undoubtedly a settlement of temple slaves (Thinchis) who are mostly Yambyes; but of late years it has received considerable additions from other tracts and the people now as a whole exhibit symptoms of increasing prosperity.

When Min Ba, the greatest of Mrauk-u kings, came to the throne in 1531 A.D. Arakan was still nominally a part of the Kingdom of Bengal—a condition brought about ever since the time of King Saw Mwan, the founder of the dynasty, in 1430 A.D. In the year 1533 A.D. King Min Ba conceived the idea of throwing off this foreign yoke which to him appeared to be disgraceful. So he gathered together an immense army and a strong navy and marched on Bengal. On the way he had to pass through the island of Moze; and while he encamped there he caused three cave temples to be constructed out of the living rock. History states that in addition to these caves four Buddha images were also modelled out of the solid rock. After finishing these he ordered his workmen to carve on the entire eastern face of the hill the figures of all living beings both of sea and land. At the present day the caves and the Buddha images still exist, but the rest of the other figures cannot now be found to any large extent or variety, at least to the extent to which recorded history has led us on to believe.

To reach these caves one has first to climb up a broad stone stairway which leads on to an extensive terrace. From this a second terrace, somewhat smaller than the first, is reached by another stairway. When you have reached this the caves are before you, though somewhat on a higher elevation. But before entering them let us first examine the outer face of the hill. Originally the carvings extended to 170 feet of the hill; but in 1836 A.D. owing to some cause a large slice of the rock peeled off, leaving 135 feet of the area intact. The figures represent birds, beasts and men, with profuse intermingling of fabulous monsters so common to the Buddhist iconography of that age. As usual Garudas are there in plenty, one is about to swallow a man while a hunter is in the act of shooting it down with his bow and arrow. The *devas* are there too, all occupied with the business of worshipping the incomparable Master.

At the present day there are six caves altogether. The three on the left being the ones constructed by King Min Ba in 1533, and the other three on the right being recent additions, done up in imitation of the old. Of the latter, two were constructed by Thugyi Aung Gyaw We in the year 1887 and in the following year the one on the extreme right was constructed by Shwe Bu, a wealthy cultivator of Laungzin Village. There is nothing remarkable about these caves for they are more or less copies of the original.

The three caves on the left have three corresponding openings facing the seated Buddhas in the centre of the caves. A stone stairway, 6 feet 6 inches broad and partially out of repairs, leads up to the central cave which is in turn connected with the other two. The entrance to the central chamber measures 3 feet 3 inches broad, 4 feet 6 inches long and 7 feet 8 inches high. The chamber itself measures 16 feet 8 inches by 16 feet 2 inches and is in the form of an irregular square. The roof may roughly be described as pointed concave and is 12 feet 4 inches in height. The centre of this chamber contains a seated stone image of the Buddha 6 feet in height in the usual earth-touching *mudra*. The *palin* on which it sits is 2 feet high. Then surrounding this image and in juxtaposition to the walls are a row of sitting Buddhas hewn out of the living rock. They are all of the same pattern measuring 3 feet 6 inches in height. The spaces on the walls in between the images are filled with beautiful arabesque designs, in low relief, carried up from the altar to a height of 7 feet 6 inches.

From this chamber a communicating passage 4 feet 8 inches long, 2 feet 7 inches broad and 6 feet 4 inches high leads into the chamber on the right. This measures 13 feet by 16 feet 8 inches and is 12 feet 2 inches high. The centre is occupied by a large sitting image, and behind this again, stretched along the length of the wall, is a large Buddha image 8 feet 6 inches long, in the Mahāparinirvāṇa attitude. On each of the side walls there are two large niches 4 feet in height. And these are in turn surrounded by smaller niches. They all contain images. Unlike the other two this chamber contains wonderful specimens of carving which for grace and variety can hardly be surpassed by those of other countries. There are four pilasters on each side of the chamber, complete with abacus and capital. The latter is enriched with beautiful figures of animals and birds in attitudes which convey the impression of pleasing realism. The most characteristic feature of this chamber is the roof. It is exactly like that of an ordinary Arakanese house with beams and rafters prominently brought out in the living rock. The spaces between these rafters are studded with elegant representations of lotus buds and flowers.

To reach the other cave on the extreme left, the central chamber must again be traversed and then by means of a broad and irregular passage it can be entered into. This chamber is somewhat smaller than the other two, being only 12 feet 4 inches long, 11 feet broad and 8 feet 6 inches high. Its general appearance is more of an irregular circle. In the centre of this there are two small Buddhas seated side by side. The surrounding walls contain six similar images altogether. Architecturally as well as artistically the chamber is undoubtedly inferior to the other two. It is devoid of ornamentation of any sort; and the chiselling of the images reveal an inferiority most difficult to account for. The only reasonable explanation seems to lie in the fact that the workmen were probably hurried off before the completion of their task.

These caves are looked after by the neighbouring villagers who do all they can towards their upkeep. But their slender resources are quite unequal to the tremendous problem which now confronts them. For in the rains the roofs leak very badly and the constant percolation of water trickling over the surface of the walls is producing a most unhappy result on the splendid sculptures represented thereon. The question is, can anything be done to stop this leakage? Any sum of money utilised for such a purpose would be well spent.

Origin of the name "Mug."—On page 47 of the "History of Burma" Sir Arthur Phayre writing under the heading "Note on the Mag or Mage applied to the Arakanese by the people of Bengal" states: "The Rakhing people of the Mongoloid race do not know this term. It is given to them by the people of Bengal, and also to a class of people now found mostly in the district of Chittagong, who call themselves Rajbansi. The latter claim to be of the same race as one dynasty of the kings of Arakan, and hence the name they have themselves assumed. They are Buddhists in religion; their language now is Bengali of the Chittagong dialect; and they have a distinctive physiognomy, but it is not Mongolian. Their number in the Chittagong District, by the census of 1870-71, was 10,852 (Hunter's 'Bengal,' Volume VI, page 250). A few are found in the district of Akyab. I was formerly of opinion that these people were a mixed race, the descendants of Arakanese, who, when their kings held Chittagong during the 17th century, had married Bengali wives. Further enquiry and consideration have led me to a different conclusion. I now think it most probable and that the name given to them by the people of Bengal correctly designates the foreign dynasties of Arakan came from Southern Bihar, though, from modern jealousy of foreigners, the fact has been concealed by Arakanese chroniclers. The former existence in Southern Bihar of princes having the race name of Maga is an undoubted fact. The researches of Dr. Francis Buchanan, and later enquiries instituted by Dr. W. W. Hunter, show that the kings of Magada reigned at Rajagriha in the modern district of Patna. They were Buddhists, and that a dynasty of this race reigned in Arakan may be considered to be true. The name Rajbansi has no doubt been adopted by the remnant of the tribe in later times,

from a desire to assert their importance as belonging to the same race as the kings of Arakan. This term has been adopted in the district of Rangpur by the Chandalas and other low castes, who had not the reasonable claim to it possessed by the class now under consideration. The name Maga having been extended to the whole of the Arakanese people, who are Mongoloid in race, is an ethnological error which has caused confusion among European writers upon this subject. But this error does not extinguish the fact of the people descended from an Aryan race called Maga, who migrated from Bihar, being still in existence in Arakan and the adjoining district of Chittagong." Able as these arguments are they do not appear to be very convincing, though since 1883 they have been left unchallenged.

From the time of the publication of the above in 1883 up to the present moment the learned arguments adduced by the author have more or less been allowed to stand unchallenged. From later researches and other enquiries, fresh information has come to light to disapprove almost all that have been already said on the above subject. The term "Mug" or "Maga," as Phayre has it, is in no way associated with the Maga race which is supposed to have hailed from Southern Bihar. In the contemporary Persian account of Shihabuddin Talish, in the Bodleian Ms. 589, it is definitely stated that the term "Mug" is an abbreviated form of the expression "Muhamil-i-sag," meaning "despicable dog" and was contemptuously applied to the Arakanese settlers of Eastern Bengal who by their piracy and other evil practices incurred the opprobrium of their Mahomedan contemporaries (Sarkar "Studies in Mughal India," page 118). That this explanation is correct, there cannot be the least doubt inasmuch as several circumstances appear to support this view. In the first place neither the Arakanese nor the Rajbansi ever speak or write of themselves as "Mug" though they are fully aware of the existence of that word. Its use is purely confined to the Mahomedans both in speech and literature. The probable period in which the word was first used was either the end of the 16th century or the beginning of the 17th century, for in no earlier record of the country can this word be traced. Then lastly—perhaps the greatest stimulus to the birth of the word—are the activities of the pirates of Chittagong in the delta districts of Eastern Bengal. The Mahomedan writers of those days have left us vivid records of their misdeeds in language both picturesque and convincing, and so though were the depredations of these pirates (Portuguese and Arakanese) that it is said that not a householder was left on both sides of the rivers on their track from Chittagong to householder was left on both sides of the rivers on their track from Chittagong to Decca. They carried off Hindus and Muslims, high and low, men and women, secured together by thin canes pierced through the palms of their hands. Those who fell to the Portuguese were generally sold in the open market while the Mugs generally took away theirs to their own country for employment in the fields. The exploits of Dimal Khan, the famous pirate, are still remembered and wonderful legends are told of him in the island of Sandwip. He was unique in his profession, for, like Robin Hood of Merry England, he helped and protected the poor and only plundered the rich (Campos, History of the Portuguese in Bengal, page 157. See also J. E. Webster, "Noakhali Gazetteer," pages 19 and 20) (also Stewart's History of Bengal, page 326). From the time of Akbar piracy became the normal condition of Eastern Bengal and it was only in January 1666 A.D. when Shaista Khan assumed the reins of Government in Bengal that piracy was finally extinguished. It would appear, therefore, that the inhabitants of Eastern Bengal had justifiable cause to loathe and execrate the Arakanese who were responsible for the destruction of their homes and property, and the association of the term "Mug" with the latter was but an expression of the concentrated hatred they entertained towards their implacable enemies.

Shah Shujah in Arakan.—The earliest independent account of Shah Shujah's participation in the bloody wars of the Moghul succession and of his subsequent fate, as well as that of his family, is to be found in Bernier's "Travels in the Moghul Empire." The author was actually present in India at the time at which these stirring events happened. In spite of the peculiar facilities he had of obtaining first-hand information on the subject he tells us that he is not at all sure of his facts since he heard three or four totally different

accounts of the fate of the Prince, from those even who were on the spot. However, after carefully sifting all the available information he arrived at the correct conclusion that the Prince, with his family and retainers, went to Arakan where they were very handsomely received by King Sanda-thudhamma-raza. His eldest daughter Chand Bibi, as the Arakanese called her, was given in marriage to the king. Then after a time, being involved in an unsuccessful rebellion Shujah fled to the hills. But he was quickly captured and put to death. His two sons were decapitated and the female members of his family were shut in a room and left to die of hunger. Such is substantially Bernier's account; but at the same time he is cautious enough to add that in respect of certain particulars he had heard a thousand different tales.

To this story it is evident that Phayre has added on a little more of his own in order to reconcile the belief which most European writers shared concerning Eastern potentates who were always looked upon as despotic, cruel and barbarous. He brings in the story of Shujah wanting to go to Mecca (where he got this from I am unable to say)—the King's refusal—the demand for the hand of one of Shujah's daughters—her forcible admission into the palace seraglio—her subsequent death by grief—acts of felo-de-se by her two sisters, are all related with an air of reality calculated to bring out in bold relief the excessive tyranny and cruelty of Eastern Kings.

But though Bernier and Phayre have given some sort of justification for the so-called cruel conduct of the Arakanese king, Spearman has thought it fit to omit it altogether in order, no doubt, to enhance the enormity of the king's conduct. He said that when Shujah refused to give his daughter in marriage to King Sanda-thudhamma-raza he was told to quit Arakan. But before preparations could be completed he was seized and drowned. "The ladies were taken into the capital. The daughter who had excited the lust of the king stabbed herself in his presence, two others poisoned themselves and the youngest was forcibly married to the king but soon died."

Of the three accounts it is needless to say that Bernier's approaches nearest the truth, at least, nearest to that which is related by the Arakanese historians who are in complete accord on his subject. This is their story: "Some time in the month of September 1660 Shah Shujah, together with his family and retainers, were conveyed to the Arakanese Capital Mrauk-u (present Myohaung) in galleys manned by the Portuguese who were then subjects of the king of Arakan, Sanda-thudhamma-raza of revered memory. The refugees were well received and the prince and his family were treated with all the honours due to princes of the royal blood. Shujah then explained his plight and asked for assistance. To this the king readily agreed for he sent to Bengal a large army with the greater portion of his fleet. Meanwhile, to seal the friendly relations existing between them Shuja gave his eldest daughter in marriage to the king who celebrated the event in song and verse which, at the present day, are among the most beautiful poetical compositions to be found in the whole range of Arakanese literature.

In Bengal the Arakanese army, surprised in a night attack, were completely defeated by the forces under Mir Jumla. The Arakanese general and hundreds of soldiers were killed. The rest returned to relate their sad tale. Shujah was in despair for he now saw that his chance of ever winning the Moghul throne was at an end. But that philosophic calm which ever stood his brother Dara in good stead in the face of overwhelming reverses was never a part of Shujah's mental possessions. In a short time he conceived the idea of deposing the king his benefactor and ascending the throne of Arakan. There were numerous Mahomedans settled in the country. He practically won over all these to his cause. Preparations for a general rebellion were pushed on with feverish haste. But alas! in February 1661, the plot leaked out and Shujah and his party sought safety in flight to the hills of Northern Arakan.

King Sanda-thudhamma-raza was more or less stunned when he heard of this colossal act of perfidy and ingratitude. The fugitives were speedily followed and captured and were brought before the royal presence. For a time the King looked sad; but a revulsion of feeling having set in he forthwith commanded that Shujah, his sons and principal officers of his retinue should be put to death. This

was carried out with the approval of his ministers who urged that if the culprits were allowed to live there would be no peace in the country. Shujah's wife and two remaining daughters were spared and were permitted to reside with the princess whom he had married. The rest of the followers of the ungrateful Shujah were spared their lives for it was contended that they, as servants, merely obeyed the orders of their Master. They were then organised into a separate corps of archers and were thenceforth known to the Arakanese as "Kamans." Their duty was to defend the palace or to form the bodyguard of the king wherever he set out.

For the space of about two years after these events, the affairs in Arakan pursued their tranquil course. But in the year 1663 A.D. the followers of Shujah became restive once again. Either from greed of gain or to avenge the supposed wrongs of their defunct master they one night set fire to the palace. In the general confusion Manaw-thiri, the Governor of Mrauk-u, was burnt to death and the king and his family barely escaped with their lives. Their crowning act of treachery very rightly destroyed the remaining faith the king had in all those connected with the Indian prince. In his righteous indignation he first caused the arrest and execution of his Moghul archers. Then he ordered the death of Shujah's wife and daughters, not even excepting his own wife who was then in an advanced stage of pregnancy. The reason for this cruel command being based on the fact that it was considered neither fair nor expedient that such ungrateful people should be allowed to dwell in the society of loyal and honest subjects of the realm.

King Sanda-thudhamma-raza was one of the most enlightened of Arakanese kings of the Mrauk-u dynasty. Considering the times, he enjoyed the longest and most prosperous reign of 32 years. He encouraged foreign religious missions and was a great patron of art and literature. Like Shah Jehan, he was a builder and was responsible for some of the finest religious monuments in the country. In estimating his character it would not be fair to go too rigidly, by the present day standard but to judge rather by the prevailing customs and usages of contemporary kings who ruled alike in the East and in the West.

Buywetmany Road.—The Mahamuni image cast on the occasion of the Buddha's distinguished visit to Arakan in the year 546 B.C. (?) soon became the centre of religious worship. The tradition attached to it and the fame of its miraculous powers exhibited from time to time, aroused the envy of the kings of Burma and excited in the minds of some of the most powerful of them a desire to possess it. Thus it is to this holy ambition that the famous Buywetmany Road owes its origin.

At the commencement of the second century B.C., Nga-ta-ba, the 12th king of Tharekhetara conceived for the first time the idea of conveying the image into Burma. After carefully surveying the Yomah range he decided in image into Burma. After carefully surveying the Yomah range he decided in favour of constructing the road in the vicinity of Mount Victoria. So with this sole object in view he utilised the entire resources of his kingdom and after a period of eight long years the work was completed. The journey through this new route proved so easy and so short that it received the rather expressive title of "Buywetmany" Road, that is to say, the road by which a person wishing to travel from Arakan to Burma or vice versa can do so in less time than it takes the plucked young leaves and tendrils of the gourd plant to lose their original freshness. But King Nga-ta-ba failed to remove the image and returned home a sad but wiser man.

In 59 B.C.¹ King Phaperan of Tharekhetara conducted a great invading army into Arakan along this same road. He determined not to leave the country until he succeeded in removing the image. For the purpose of facilitating the transport of supplies and other materials of war he greatly improved the road, in permanent good repair. He maintained a large staff of workmen for a period of 32 years without gaining any advantage till in the end the project had to be abandoned. Immediately after the retreat of the Burmans, the Arakanese King, in order to prevent further troubles from that direction, caused the road to be obstructed by the placing of

¹ The dates contained in this and the two preceding paragraphs are traditional dates only.

huge boulders and other impediments. After this event Arakan enjoyed peace for about five centuries during which the kings of Burma were apparently content to send envoys to Arakan to convey their offerings to the sacred image.

Then towards the close of the 5th century A.D., U Myo Min, a Panthay prince, led his invading forces into Arakan. On the march he re-opened the Buywetmany Road which took him one whole year to accomplish. Like his predecessors his attempt to carry away the image completely failed and he was obliged to leave the country disappointed. From this time onward the zeal of subsequent kings of Burma in regard to the possession of the image gradually waned. Other possibilities in the use of this route began to dawn in the minds of the people of both countries and in the succeeding centuries it became the high way of commerce between Arakan and Burma.

In 1057 A.D. consequent on the revival of Buddhism in Burma by Shin Arahan, Anawrahta Zaw of Pagan conducted his victorious troops through this historic road into Arakan. He spent nine whole months in further improving it so as to enable him to carry away the image without difficulty. He failed as others did before him. In 1117 A.D. his great-grandson Alaungsithu repeated the performance. This time it was not to possess the image but to restore Letya-min-nan, a fugitive prince of Arakan, to the throne of his fathers. But for these two slight interruptions the tide of commerce placidly flowed on with increasing volume. History has recorded in no uncertain language the fact that the trade relations between the two countries were so well established that the kings of Arakan and Burma found it to their mutual advantage to meet together on more than one occasion to discuss important problems of trade under the shadow of Phôkhaung-taung (present Mount Victoria) which lies on this famous road. The last of such historic meetings took place in about the middle of the 15th century when there was a grand display of the industrial produce of both countries, the details of which are minutely and vividly set forth in the chronicles of Arakan.

In August 1498 A.D. the East and West met for the first time by the landing of Vasco da Gama on the shores of Calicut. And in the subsequent development of European sea trade in the East the importance of Buywetmany Road gradually declined. In 1517 A.D. the Portuguese first set foot in Arakan under the direction of their intrepid commander D. Jao de Silveira. Arakanese trade with foreign countries became very brisk whilst the Portuguese developed into carriers on the high seas. By the middle of the 16th century though the old land route was not totally abandoned, her trade was crippled for ever. At the present day memories of its past glories still survive; but no one deems it fit to take advantage of its shaded path which is almost obliterated by centuries of neglect.

SAN SHWE BU,

Honorary Archaeological Officer for Arakan.

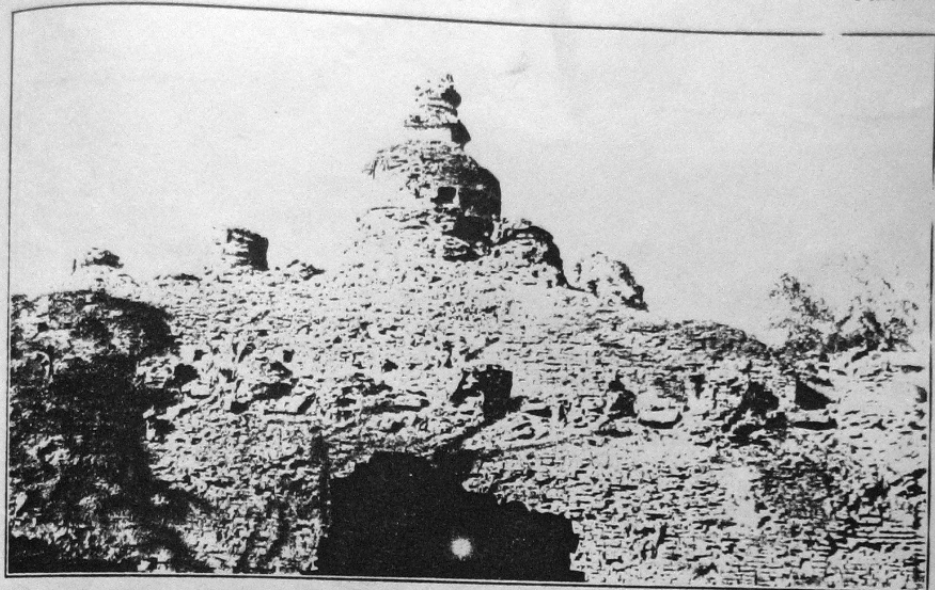


Fig. 1.



Fig. 2

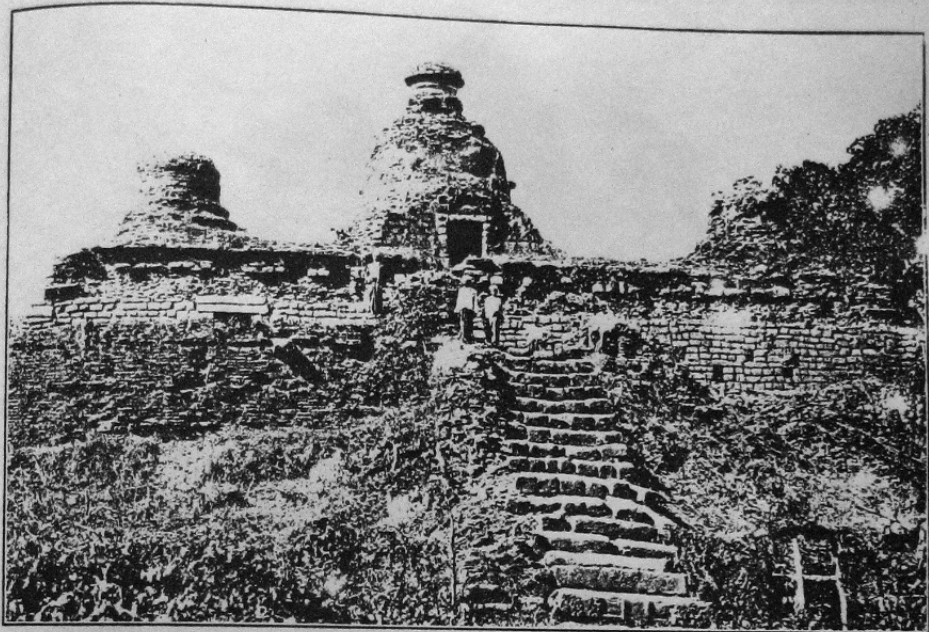


Fig. 1

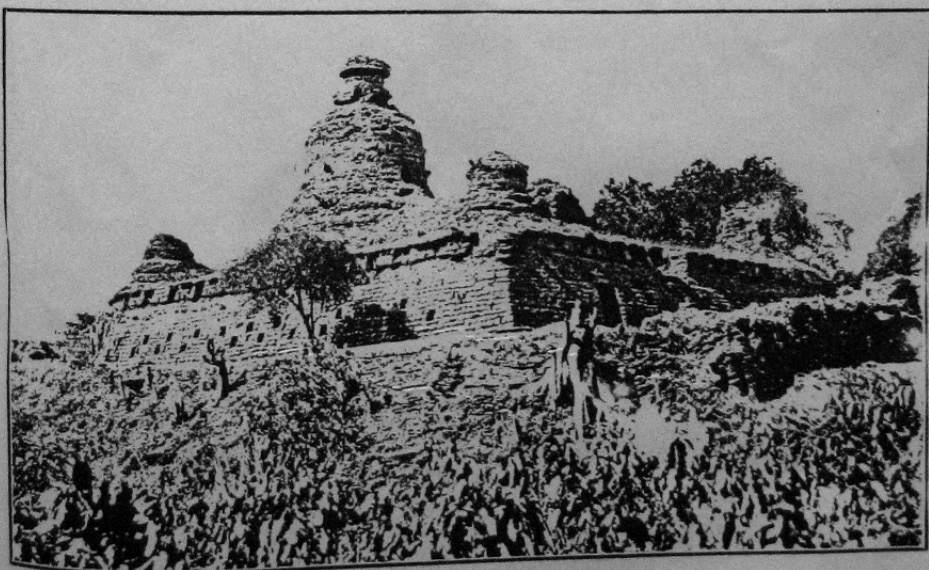


Fig. 2

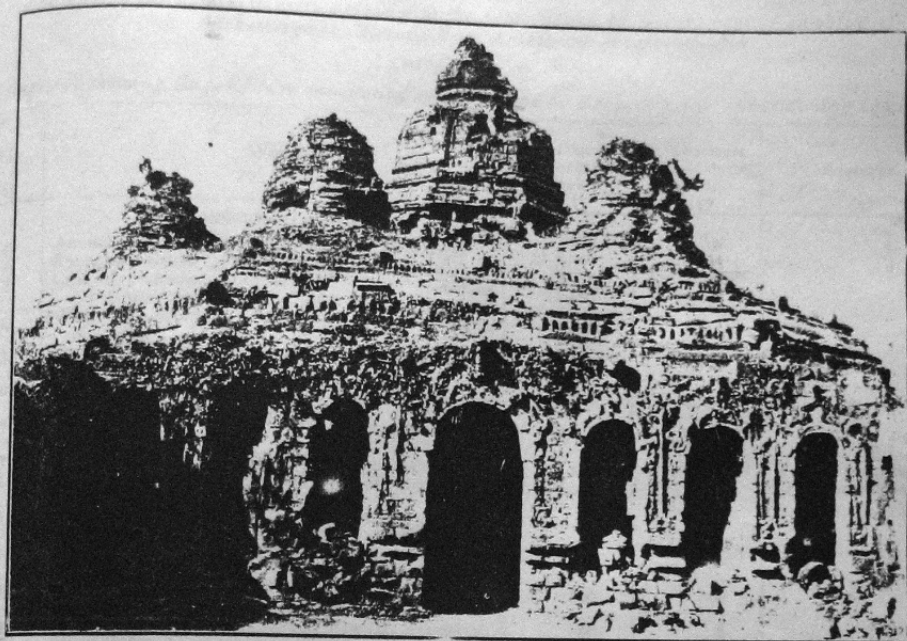


Fig. 1.

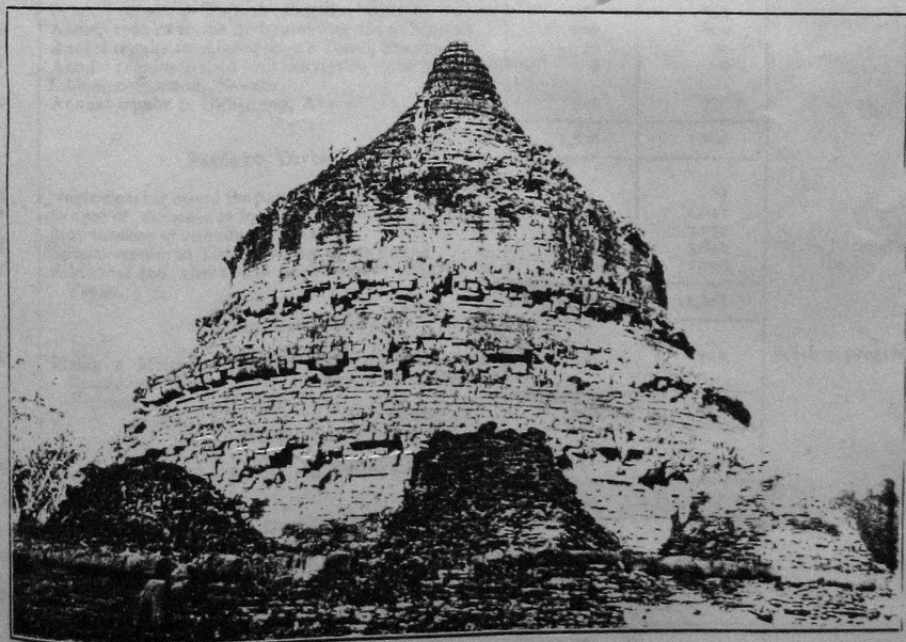


Fig. 2.

APPENDIX A.

Register of Objects of Archaeological interest, the preservation of which has been approved by the Local Government—Nil.

APPENDIX B.

Application for administrative approval to the preservation by Government of an object of Archaeological, Historical, or Architectural interest—Nil.

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archaeological works during 1920-21.

No.	Work.	Sanctioned estimate of work.	Expenditure incurred during year.	Remarks.
(1)	(2)	(3)	(4)	(5)
MANDALAY DIVISION.				
		Rs.	Rs.	
1	Annual repairs to the Palace Buildings, Mandalay ...	2,000	2,131	
2	Special repairs to the Palace Buildings, Mandalay ...	3,949	1,436	
3	Cost of permanent staff of artificers for executing necessary repairs to the Palace Buildings, Mandalay.	5,000	4,532	
4	Wages of durwans for looking after the Palace, Mandalay.	3,270	3,212	
5	Cost of the maintenance of <i>pyatthats</i> on the Fort Walls, Mandalay.	2,400	2,714	
6	Rebuilding <i>pyatthats</i> Nos. 33 and 12 on the Fort Walls, Mandalay.	30,970	4,130	
7	Special repairs to the <i>pyatthats</i> on the South and East Fort Walls, Mandalay.	26,227	8,080	
8	Special repairs to King Mindon's Tomb, Mandalay ...	6,132	1,601	Work in progress. Nearly complete.
9	Special repairs to the Tombs of Medawgyi and Ein-byu-daw Queen, Mandalay.	4,496	2,655	
10	Constructing a Garden on the Palace Platform, Mandalay.	...	8,013	
11	Annual repairs to the Tombs of Ancient Kings and Queens of Burma.	200	182	
12	Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura.	100	100	
13	Annual repairs to Tawgyaung Pagoda, Mandalay	50	8	
14	Clearing jungle around the Pagodas at Tagaung ...	240	...	Nearly complete.
15	Replacing wagat roofs and mat walls of two cook-houses with C.I. roofs and walls (Queen's Monastery).	825	594	
	Total ...	85,859	39,408	
SEWBOO DIVISION.				
16	Annual repairs to Tazaung and Bell at Mingun ...	150	154	
17	Annual repairs to Pôndawpaya at Mingun ...	50	50	
18	Annual repairs to Tupayôn Pagoda, Sagaing ...	300	293	
19	Annual repairs to the Sinbyum Pagoda at Mingun ...	600	600	
20	Annual repairs to Alaungpaya's Tomb, Shwebo ...	20	20	
21	Annual repairs to shed over inscription stone in Court-house compound, Shwebo.	6	6	
22	Annual repairs to Ôkkyau, Ava ...	700	737	
	Total ...	1,826	1,860	
PARÔKEU DIVISION.				
23	Jungle clearing round the pagoda in the Kyaukse District	...	175	
24	Wages of durwans to look after pagodas at Pagan ...	1,620	1,618	
25	Maintenance of pagodas at Pagan ...	3,000	3,039	Work in progress. Do.
26	Special repairs to Tilominlo Pagoda at Pagan ...	20,528	3,820	
27	Additions and alterations to Sulamani Pagoda at Pagan.	5,982	2,166	
	Total ...	31,130	10,818	
BASSEIN DIVISION.				
28	Fixing a Memorial Tablet on the old East India Company's Factory on Haingyi Island, Bassein District.	543	503	Work in progress.
	Total ...	543	503	
RANGOON DIVISION.				
29	Wages of care-taker for the old Portuguese Church, Syriam.	144	147	
	Total ...	144	147	
PEGU DIVISION.				
30	Annual repairs to (1) Pâli inscription stone shed and (2) Victory Pillar at Pegu.	30	...	
31	Removing the old buoy to the inscription shed at Zaingnan and making a wooden grating for its exhibition.	244	...	
	Total ...	274	...	
THARRAWADDY DIVISION.				
32	Special repairs to the Archaeological Buildings at Hmawza, Prome District.	1,098	384	Work completed.
	Total ...	1,098	384	
	GRAND TOTAL ...	1,80,872	53,122	

APPENDIX D.

Cost of the Archaeological Survey, Burma, under the main heads of the Budget for 1920-21.

Main heads of budget.	Provision in budget for 1920-21.	Actual expenditure in 1920-21.	Balance remaining on 31st March 1921.	Remarks.
(1)	(2)	(3)	(4)	(5)
ESTABLISHMENT OF THE SUPER-INTENDENT, ARCHAEOLOGICAL SURVEY.	Rs.	Rs. A. P.	Rs. A. P.	
SALARIES.				
<i>Officer.</i>				
Superintendent, Archaeological Survey	7,500	7,872 2 0	- 372 2 6	Excess due to annual increment.
ESTABLISHMENT.				
Archaeological Assistant	...	...	...	...
Architectural Surveyor	...	...	...	...
Drawings (four)	...	...	...	...
Drawings	14,616	9,361 0 0	5,255 0 0	...
Assistant Photographer	...	...	...	...
Burmese Artist	...	...	...	...
Burmese Copyist	...	...	...	...
Servants (three)	...	...	...	...
Temporary allowances and Burma Allowance of officer.	210	1,517 14 9	- 1,307 14 9	Including Burma Allowance of officer at Rs. 105 a month.
Travelling Allowance	2,500	3,877 4 0	- 1,377 4 0	Includes also the travelling allowances of Honorary Archaeological Officer for Arakan. Excess debited to allotment under "Supplies and Services and Contingencies."
Supplies and Services.				
Preservation of Archaeological Remains	500	350 0 0	150 0 0	...
Purchase of photographs and photographic materials.	650	748 14 0	- 98 14 0	Recovered Rs. 86-10-0 from the sale of photographs.
Miscellaneous and Pagan Museums	30	...	50 0 0	...
Archaeological scholarships	3,150	...	3,150 0 0	...
Purchase and translation of ancient manuscripts.	3,000	...	3,000 0 0	...
Contingencies.				
Contract contingencies	2,200	2,850 4 0	- 650 4 0	Excess debited to the allotment under "Supplies and Services and Contingencies."
Rents, rates and taxes	960	960 0 0	...	...
Total	35,336	27,537 7 3	7,798 8 9	

APPENDIX E.

(a) List of Drawings made by the Archaeological Survey, Burma, during the year 1920-21.

Annual No.	Serial No.	Description of Drawings.	Scale.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
1	453*	Plan of the Nagayôn Pagoda, Myinpagan	1" = 8'	✓	
2	454	Section of the Nagayôn Pagoda, Myinpagan	1" = 8'	✓	
3	455	Elevation of the Nagayôn Pagoda, Myinpagan, north face.	1" = 8'	✓	
4	456	Plan of the Seinnyet Ama Temple, Myinpagan	1" = 8'	✓	Pagan.
5	457	Section of the Seinnyet Ama Temple, Myinpagan	1" = 8'	✓	
6	458	Elevation of the Seinnyet Ama Temple, Myinpagan, east face.	1" = 8'	✓	
7	459	Plan of the Tilominlo Temple	1" = 8'	✓	

APPENDIX E—continued.

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1920-21.

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
1	8095*	Dhammayazaka Pagoda, Pwazaw, south-west face ...	12" x 10"	Pagan.	
2	8097	Dhammayazaka Pagoda, Pwazaw, view of the north-west corner.	Do.		
3	8097	Dhammayazaka Pagoda, Pwazaw, view of the south-east corner.	Do.		
4	8098	Dhammayazaka Pagoda, Pwazaw, north-west face ...	Do.		
5	8099	Dhammayazaka Pagoda, Pwazaw, south-west view showing the arches on three sides.	Do.		
6	8100	Dhammayazaka Pagoda, Pwazaw, east view	8" x 6"		
7	8101	Dhammayazaka Pagoda, Pwazaw, south-west face, front view.	Do.		
8	8102	Dhammayazaka Pagoda, Pwazaw, south-west face, side view.	Do.		
9	8103	Dhammayazaka Pagoda, Pwazaw, north-west face, front view.	Do.		
10	8104	Dhammayazaka Pagoda, Pwazaw, north-west face, side view.	Do.		
11	8105	Dhammayazaka Pagoda, Pwazaw, south-east face, front view.	Do.	Pagan.	
12	8106	Dhammayazaka Pagoda, Pwazaw, south-east face, side view.	Do.		
13	8107	Dhammayazaka Pagoda, Pwazaw, north-east face, front view.	Do.		
14	8108	Dhammayazaka Pagoda, Pwazaw, north-east face, side view.	Do.		
15	8109	Dhammayazaka Pagoda, Pwazaw, east face, front view.	Do.		
16	8110	Dhammayazaka Pagoda, Pwazaw, east face, side view.	Do.		
17	8111	The seated Buddha within the south-west porch of the Dhammayazaka Pagoda, Pwazaw.	Do.		
18	8112	Stone figure of Makara at the north-east staircase of the Dhammayazaka Pagoda, Pwazaw.	6" x 4"		
19	8113	Stone figure of Makara at the north-west staircase of the Dhammayazaka Pagoda, Pwazaw.	Do.		
20	8114	Dhammayangyi Pagoda, west view ...	18" x 10"	Pagan.	
21	8115	Dhammayangyi Pagoda, east view ...	Do.		
22	8116	Dhammayangyi Pagoda, south view ...	Do.		
23	8117	Dhammayangyi Pagoda, north view ...	Do.		
24	8118	Dhammayangyi Pagoda, south-east view ...	Do.		
25	8119	Dhammayangyi Pagoda, north-east view ...	Do.		
26	8120	Dhammayangyi Pagoda, south-west view ...	Do.		
27	8121	Dhammayangyi Pagoda, showing the doorway on the south face.	8" x 6"		
28	8122	Dhammayangyi Pagoda, showing the doorway at the south-east corner.	Do.		
29	8123	Dhammayangyi Pagoda, showing the window at the south-east corner.	Do.		
30	8124	The seated Buddha within the east porch of the Dhammayangyi Pagoda.	Do.	Pagan.	
31	8125	Two seated Buddhas within the west porch of the Dhammayangyi Pagoda.	Do.		
32	8126	The recumbent image of Buddha behind the two seated within the west porch of the Dhammayangyi Pagoda.	Do.		
33	8127	Shwesandaw Pagoda, view of the south-east corner.	Do.		
34	8128	Shwesandaw Pagoda, east face ...	Do.		
35	8129	Shwesandaw Pagoda, west face ...	Do.		
36	8130	Shwesandaw Pagoda, north face ...	Do.		
37	8131	Shwesandaw Pagoda, south face ...	Do.		
38	8132	The seated Buddha within the east porch of the Shwesandaw Pagoda.	Do.		
39	8133	The seated Buddha within a temple to the north-west of the Shwesandaw Pagoda.	6" x 4"		
40	8134	Thandawya Image ...	Do.	Pagan.	
41	8135	Min-ochantha Pagoda, view of the south-east corner.	8" x 6"		
42	8136	A pagoda overlaid with glass at Pwazaw, west face ...	Do.		
43	8137	Thonmala Temple (under repair), view of the south-east corner.	Do.		
44	8138	Stone inscription at the Shithauung Temple, west face.	12" x 10"		
45	8139	Tomb of Minakgiri at the Shithauung Temple, north face.	Do.		
46	8140	Shithauung Temple, south-west view ...	Do.		
47	8141	Shithauung Temple, south view ...	8" x 6"		
48	8142	Shithauung Temple, west view ...	Do.		
49	8143	Shithauung Temple, showing the south-east corner of the enclosure wall.	Do.		

* Numbering continued from previous report.

APPENDIX E—concluded.

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1920-21—concluded.

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
51	2145	Stone image of Buddha on the north wall within the porch of the Shithauung Temple.	8" x 6"	Mrohaung, Akyab District.	
52	2146	Stone sculpture on the north wall within the Shithauung Temple.	Do.		
53	2147	Stone sculpture on the west wall within the Shithauung Temple.	Do.		
54	2148	Stone sculptures on the east wall within the Shithauung Temple.	Do.		
55	2149	Stone sculpture on the north-east wall within the Shithauung Temple.	Do.		
56	2150	Stone image of Buddha within the porch of the Shithauung Temple.	6" x 4"		
57	2151	Stone figure of an ogre at the Shithauung Temple ...	Do.		
58	2152	Stone sculptures on the Shithauung Temple ...	Do.		
59	2153	Stone sculpture on the wall of the Shithauung Temple ...	Do.		
60	2154	Stone sculpture on the wall of the Shithauung Temple ...	Do.		
61	2155	Sakyamaung Pagoda ...	8" x 6"	Mrohaung, Akyab District.	
62	2156	Ratanabon Pagoda, south face ...	Do.		
63	2157	Andaw Pagoda, east face ...	Do.		
64	2158	Stone figure of a king at the police-station ...	6" x 4"		
65	2159	Stone figure of a king at the police-station ...	Do.		
66	2160	Linpantmaung or Laungpwanbrauk Pagoda, east face.	8" x 6"		
67	2161	Linpantmaung or Laungpwanbrauk Pagoda, showing details.	Do.		
68	2162	Dukkanthein Pagoda, east face ...	Do.		
69	2163	Dukkanthein Pagoda, south face ...	Do.		
70	2164	Dukkanthein Pagoda, view of the south-east corner ...	Do.		
71	2165	Dukkanthein Pagoda, view of the south-west corner ...	Do.	Mrohaung, Akyab District.	
72	2166	Stone sculpture at the staircase of the Dukkanthein Pagoda.	Do.		
73	2167	Ratanamaung Pagoda, east face ...	Do.		
74	2168	Lemyethna Pagoda, south face ...	Do.		
75	2169	Dipayon Pagoda, south-east view ...	Do.		
76	2170	Stone inscription at Vesali ...	Do.		
77	2171	Inscribed stone at a pagoda in Vesali ...	4" x 3"		
78	2172	Stone pillar at Vesali ...	Do.		
79	2173	Stone pillar at Vesali ...	Do.		
80	2174	A stone statue at Vesali ...	Do.		
81	2175	Shwesandaw Pagoda, view of the south-east corner ...	8" x 6"	Mrohaung, Akyab District.	
82	2176	Shwesandaw Pagoda, showing the upper part, east face.	Do.		
83	2177	Shwesandaw Pagoda, showing the lower part, east face.	Do.		
84	2178	A stupa on the platform of the Shwesandaw Pagoda.	Do.		
85	2179	Front view of the bronze image of Buddha found at Twante.	6" x 4"		
86	2180	Side view of the bronze image of Buddha found at Twante.	Do.		
87	2181	An earthenware vase found at Twante ...	Do.		
88	2182	South facade of the Shwedagon Pagoda ...	8" x 6"		
89	2183	Pyatthat on the west side of the Shwedagon Pagoda.	Do.		
90	2184	Pyatthat on the west side of the Shwedagon Pagoda, showing details.	Do.	Rangoon.	
91	2185	Pyatthat on the east side of the Shwedagon Pagoda.	Do.		
92	2186	Pyatthat on the east side of the Shwedagon Pagoda, showing details.	Do.		
93	2187	Pyatthat on the north side of the Shwedagon Pagoda.	Do.		
94	2188	Pyatthat on the north side of the Shwedagon Pagoda, showing details.	Do.		
95	2189	Sula Pagoda, south view ...	6" x 4"		
96	2190	A bronze image of Buddha ...	Do.		
97	2191	A bronze image of Buddha ...	Do.		
98	2192	A bronze image of Buddha ...	Do.		
99	2193	A bronze image of Buddha ...	Do.	Paktkku.	
100	2194	A bronze image of Buddha ...	Do.		
101	2195	A bronze image of Buddha ...	Do.		
102	2196	A bronze image of Buddha ...	Do.		
103	2197	A bronze image of Buddha ...	Do.		
104	2198	A bronze image of Buddha ...	Do.		
105	2199	Chinese Maureya in bronze from Paktkku ...	Do.		
106	2200	A silver image of Buddha ...	Do.		
107	2201	A silver chakra ...	Do.		
108	2202	An earthenware reliquary ...	Do.		
109	2203	An earthenware reliquary ...	Do.		

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1920-21, AND IN THE PRESS ABOUT TO BE ISSUED.

I.—Report.

Annual Progress Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1920.

(a) The following volumes are ready:—

II.—*Epigraphia Birmanica*, etc.

1. Volume I, Part II, containing the Môn Inscriptions, Nos. I—VIII, by C. O. Blagden.
2. Volume II, Part I, "The Palaing Plaques on the Ananda," Text and indexes, by Chas. Duroiselle.
3. Volume II, Part II, 389 photographs in 87 plates to illustrate Part I, with explanations, by Chas. Duroiselle.
4. "List of Inscriptions found in Burma," Part I, containing the inscriptions found in Burma, arranged according to their dates, and giving (a) the place of origin, (b) founder's name, and (c) a brief indication of their contents, by Chas. Duroiselle.
5. "Amended List of Ancient Monuments in Burma."

(b) *Already in the Press and soon to be issued*—

1. "Epigraphia Birmanica," Volume III, Part I, containing the "Môn Inscriptions—Nos. IX—XI," by C. O. Blagden.
2. "List of Coins in the Phayre Provincial Museum, Rangoon."

III.—Contributions to the Annual Report of the Archaeological Survey, India.

PART I, 1919-20.

A brief résumé of Conservation, Exploration, Epigraphical and other work in Burma Circle.

IV.—Contributions to the Journal of the Burma Research Society.

1. "Alaungsethu versus Narapati-sithu" (C. O. Duroiselle).
2. "Vajirabuddhi and the Pagan—Razawin" (Chas. Duroiselle).
3. "A further note on the 'Derivation of Awi'" (Chas. Duroiselle).
4. "The Monasteries of Pagan" a review of Captain W. Braxton Sanclair's paper (Maung Mya).
5. "Brass Figure-lamp found at Old Wesali, Arakan" (San Shwe Bu).
6. "Wuati Nat" (San Shwe Bu).

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS.						
1	Taung-gwin monastery, Kyaukse Township, Kyaukse District.	Stone	Twelve lines	Burmese	675 B.E.	Records the dedication of land to the monastery by the Minister, Taw-gwin A-mat.
2	Shwe-in-bè Pagoda, Pè-gin Village, Kyaukse Township, Kyaukse District.	Do.	Thirty-four lines	Do.	605 B.E.	The inscription is unintelligible.
3	Kyaukpaya Pagoda, south of Taw-dwin Village, Kyaukse Township, Kyaukse District.	Do.	Twenty-two lines	Do.	672 B.E.	Records the dedication of land to the pagoda by the Minister, Thuya-pi-in.
4	Shwe-zedi Pagoda, Shwe-taung-ti Hill, Kyaukse Township, Kyaukse District.	Do.	Twenty lines	Do.	686 B.E.	Records the erection of a monastery and the dedication of land to it by the Minister, Ayi-mat.
5	Asu-ye Pagoda, Pè-in Village, Singaing Township, Kyaukse District.	Do.	Nineteen lines	Do.	702 B.E.	Records the erection of a monastery and the dedication of land to it by the Gunr-ian's son, Pasa-pa-te.
6	Shwe-bon-tha Pagoda, Thazo Village, Kyaukse Township, Kyaukse District.	Do.	Twenty-eight lines	Do.	668 B.E.	Records the dedication of land to a monastery by Let-ut, the General of Singu-tha-kin.
7	In a jungle in Saw-yè Village, Kyaukse Township, Kyaukse District.	Do.	Nineteen lines	Do.	673 B.E.	Records the dedication of land by the wife of a rich man named Ma-ya-thin.
8	Kyauk-zedi Pagoda, Singaing Township, Kyaukse District.	Do.	Twenty-three lines.	Do.	650 B.E.	Records the dedication of land to the pagoda by whom it is intelligible.
9	Shwe-in-bè Pagoda, Pè-gin Village, Kyaukse Township, Kyaukse District.	Do.	Twenty lines	Do.	873 B.E.	Records the dedication of land to the pagoda by Myaung-hla Mingyi.
10	Shitthaung Pagoda, Mrohaung Township, Akyab District, Arakan Division.	Do.	There are writings on three faces: On (1) seventy-three lines, on (2) forty-nine lines, on (3) forty-eight lines.	Devanagari.	...	The characters appear to be Devanagari. On face (1) only 40 lines and on face (3) only 48 lines are clear enough to be counted.
11	Circuit-house, Mrohaung Township, Akyab District, Arakan Division.	Do.	There are writings on three faces: On (1) twenty-six lines, on (2) twenty-five lines, on (3) twenty-four lines.	Burmese	...	Records the offering of cooked rice and oil light to a pagoda by a Buddhist monk.
12	Circuit-house, Mrohaung Township, Akyab District, Arakan Division.	Do.	The stone is broken into two parts: On (1) eleven lines, on (2) seventeen lines.	Do.	About 800 B.E.	Records a prayer. The date is not clear, but from the style of the writing it may be inferred that the date would be about 800 B.E.
13	Cemetery Hill at Vesali, Mrohaung Township, Akyab District, Arakan Division.	Do.	Two lines on the obverse face.	Gupta	...	The characters are Gupta. <i>See p. 10, Appendix G.</i>

APPENDIX G—continued.

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List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—continued.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS.*							
<i>The Western Chalukya Dynasty of Kalyani.</i>							
1	Gold		...	...	Lines and dots—perhaps a standing figure.	A transverse bar like the letter J with dots arranged in three rows of four each.	Viraraya Inamam (No. 190 in Elliot Smith's coins of India). Found at Otanikuppai Village, Coimbatore District, and presented by the Superintendent, Government Museum, Egmore, Madras.
<i>Coins of one of the Chiefs of the little Yash-chi (Kidar) in North-Western India during the 5th and 6th centuries A.D.</i>							
2	Gold		...	...	King standing to left, legend Kidara or Kadara under right arm and Pasa under left.	Goddess seated nimbated.	Reference: Smith's I.M.C.I., P. 96, Nos. 8—14. Presented by the Secretary, Bihar and Orissa Coin Committee, Patna Museum.
<i>Coins of the Pathan Sultans of Delhi.</i>							
3	Copper	Alauddin Muhammad Shah II.	...	...	Persian character.	In double circle. Persian character.	Found in Masan Banipur, Tahsil Karchana in the Allahabad District, and presented by the Government of the United Provinces.
<i>Coins of the Mughal Emperors of India.</i>							
4	Silver	Akbar	Ahmedabad Darus Sultana.	...	Kalima in diamond.	Kalima in diamond.	Found in Mousa Katamul, Saugor District, and presented by the Director of Industries, Central Provinces.
5	Do.	Shah Jehan	...	13 r.y. 1040H.	Square area. Persian character.	Square area. Persian character.	Found at Sirpur Village, Wardha District, and presented by the Director of Industries, Central Provinces.
6	Do.	Aurangzeb	Shahjahanabad	30 r.y. 1098H.	Persian character	Persian character.	Do.
7	Do.	Do.	Surat	33 r.y. 1101H.	Do.	Do.	Do.
8	Do.	Do.	Do.	34 r.y. 1101H.	Do.	Do.	Do.
9	Do.	Do.	Do.	35 r.y. 1103H.	Square area. Persian character.	Square area. Persian character.	Do.

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—continued.

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List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—continued.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS—concl.							
<i>Coins of the Mughal Emperors of India—concl.</i>							
10	Silver	Aurangzeb	Surat	39 r.y. 1089H.	Persian character	Persian character.	Found at Garia Kota in the Rehti Tahsil of the Saugor District, and presented by the Director of Industries, Central Provinces.
11	Do.	Do.	Do.	39 r.y. 1106H.	Do.	Do.	Do.
12	Do.	Do.	Do.	41 r.y. 1109H.	Do.	Do.	Do.
13	Do.	Do.	Itawah	35 r.y. 1103H.	Do.	Do.	Do.
14	Do.	Do.	Do.	44 r.y. 1113H.	Do.	Do.	Do.
15	Do.	Do.	Do.	46 r.y. 1114H.	Do.	Do.	Do.
16	Do.	Do.	Do.	49 r.y. 1116H.	Do.	Do.	Do.
17	Do.	Farrukh Siyar	Murshidabad	3 r.y.	Do.	Do.	Found in Azamgarh District, and presented by the Government of the United Provinces.
18	Do.	Do.	Shahjahanabad	4 r.y.	Do.	Do.	Found at Garia Kota in the Rehti Tahsil of the Saugor District, and presented by the Director of Industries, Central Provinces.
19	Do.	Do.	Do.	5 r.y. 1108H.	Do.	Do.	Do.
20	Do.	Muhammad Shah	Do.	4 r.y.	Do.	Do.	Found at Damari Village, Chanderi Taluq, Amraoti District, and presented by the Director of Industries, Central Provinces.
21	Do.	Do.	Do.	6 r.y.	Do.	Do.	Do.
22	Do.	Do.	Do.	11 r.y.	Do.	Do.	Do.
23	Do.	Do.	Do.	3 r.y. 1133H.	Do.	Do.	Found at Garia Kota in the Rehti Tahsil of the Saugor District, and presented by the Director of Industries, Central Provinces.
24	Do.	Do.	Kora	3 r.y. 1102H.	Do.	Do.	Do.
25	Copper	Shah Alam II	...	...	...	...	Found at Sawyangi Magrapur, Taluq Chanderi, Amraoti District, and presented by the Director of Industries, Central Provinces.

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.